KAṬHOPANIṢAD

SWĀMĪ S'ARVĀNANDA

SRI RAMAKRISHNA MATH
MYLAPORE, MADRAS-4

Upaniṣad Series

KAṬHOPANIṢAD

Including original verses, constructed text (anvaya) with a literal word by word translation, English rendering of each stanza, copious notes, and Introductory Note

BY

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INTRODUCTORY NOTE

According to the orthodox commentators, this Upaniṣad is supposed to form part of the Brāhmaṇa belonging to the Kaṭha S'ākhā of the Kṛṣṇa Yajurveda. Some have referred it to Sāma-veda, and others again to Atharva-veda. But it is almost impossible to validate its authenticity in that way, since neither the Kaṭha Brāhmaṇa nor Saṁhitā, nor those portions of the Sāma-veda or Atharva-veda in which the Upaniṣad is supposed to be found are now available. So its real Vedic connection is hidden in obscurity. But due to its most poetic and charming presentation of the sublime doctrines of the Vedānta, the Kaṭhopaniṣad has ever been a great object of interest to scholars, both of the East and the West, from a long time past. From the number of its commentaries extant now, its popularity among the orthodox Hindus can also be well gauged; and Professor Max Muller tells us that it has been frequently quoted by the English, French and German writers as one of the most perfect specimens of the mystic philosophy and poetry of the ancient Hindus.

The story of Naciketas going to Yama, the prime controller of human destiny, under the command of his father, and subsequently his learning from Yama some secret knowledge of transcendental value, must have been an old story current among the ancient Āryans, since it can be traced in its embryonic condition so far back as to Ṛg-veda. There, in the 135th Sūkta of the tenth Maṇḍala, mention is made of a boy—and Sāyaṇa tells us that he was no other

than the Naciketas of the Taittirīya-Brāhmaṇa—who went to the heaven of Yama under the express desire of his father that he should follow the ancients, Purāṇān, (i.e. he should go where the departed ancients have gone) ; and he did so with much faith and perseverance ('s'raddhā' and 'niṣṭhā') which elicited great commendation from Yama. Then he was shown the method by which he could come back to his father from the Yama-loka.

Next we find the story in a more developed form in the Taittrīya-Brāhmaṇa, where it is told to explain how the Nāciketa sacrifice has been so named. There the story runs thus : Vājas'ravasa, being desirous of great boons, sacrificed all his wealth. He had a son, called Naciketas. While he was still a boy, he felt a great fervour of faith in his heart when he saw cows brought to be given as sacrificial gift to the priests. He said: 'Father, to whom wilt thou give me?' He repeated the question a second and a third time ; at which the father turned round and replied. 'To Death, I give thee!' Then he heard an unknown voice telling Naciketas: 'He has said, "I give thee to Death ; go thou to the house of Death." So go to Death when he is not at home, and remain in his house for three nights without taking any food. If he happens to ask thee "Boy, how many nights hast thou been here?" say, "Three," When he asks thee, "What didst thou eat the first night?" say, "Thy offspring." If he asks "What didst thou eat the second night?" say, "Thy cattle." To the question "What didst thou eat the third night?" say, "Thy works."' So

Naciketas went to Yama, while he was away from home, and he stayed in his house for three nights without food. When Yama came back on the fourth day, he asked: 'Boy, how many nights hast thou been here?' Naciketas answered: 'Three.' 'What didst thou eat the first night?' 'Thy offspring.' 'What didst thou eat the second night?' 'Thy cattle.' 'What didst thou eat the third night?' 'Thy good works.'[1]

Then Yama said: 'Obeisance to thee, O revered sir! Ask for a boon.' 'Grant that I may return living to my father,' Naciketas replied. Yama said: 'Ask for a second boon.' Naciketas replied: 'Instruct me how my good deeds may not be destroyed.' Then Yama taught him the secrets of the Nāciketa Agni (a kind of sacrifice). 'Ask for a third boon,' said Yama. 'Tell me how to conquer death,' Naciketas answered. Yama explained again to him the Nāciketa Agni and through that he conquered death.

But here, the story has been pressed into service to impart the highest teachings of the Vedānta, making Yama, the knower of both the sides of life, the proper mouth-piece of the S'ruti, and the young Brahmacārin Naciketas, untainted by the desires of the world and filled with the fervour of faith, the proper recipient of those teachings. And hereby the S'ruti has unerringly postulated who should be the teacher and who should be the student of the Vedānta.

[1] Naciketas said so under the instruction of the voice, because such indeed is the curse that befalls a householder, if a guest remains without meals in his house.

NOTE ON TRANSLITERATION

In this book Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use ; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग् respectively and never ए, इ, ऐ and ज् or other values which they have in English ; t and d are always used for त् and द् only. One *tialde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. *The letter C alone represents* च्. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g. kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values; hence ch here is छ् and sh स् ह्. The vowel ऋ is represented by ṛ because ri, legitimate for रि only, is out of place, and the singular ṛi is an altogether objectionable distortion. The *tialde* over n represents ञ् ñ. Accent mark over s gives श्, s'; dots above m and n give anusvāra (ं) ṁ, and ङ्, ṅ, respectively. Dots below h and r give

(ः) ḥ, and ऋ, ṛ, respectively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड्, ṣ, ṇ, ṭ and ḍ; and macrons over a, i, u and ṛ give आ, ई, ऊ, ॠ, ā, ī, ū, ṝ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ए e, ओ o, ऐ ai, औ au, ं ṁ, ः ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् s', ष् ṣ, स् s, ह् h.

॥ ॐ तत् सत् ॥

PEACE INVOCATION

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

सह together नौ us both अवतु may (He) protect. सह together नौ us both भुनक्तु may nourish. सह together वीर्यम् with great energy करवावहै may work. नौ of us both अधीतम् study तेजस्वि vigorous अस्तु may be. मा not विद्विषावहै may hate each other. ॐ Om शान्तिः Peace: शान्तिः Peace: शान्तिः Peace.

May He protect us[1] both. May He nourish us both. May we both work together with great energy. May our study be thorough and fruitful. May we never hate each other.

Om Peace: Peace: Peace.[2]

[[1] *Us both*—The preceptor and the disciple.

[2] *Peace*—The repetition of the peace invocation thrice is to ward off the three kinds of obstacles to study—ādhyātmika (bodily), ādhibhautika (terrestrial) and ādhidaivika (heavenly).]

KAṬHOPANIṢAD

प्रथमोऽध्यायः

FIRST PART

प्रथमा वल्ली

FIRST CHAPTER

ओं उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

ह वै (indeclinables used to call to remembrance some past event) वाजश्रवसः son of Vājas'ravas (or of the Gotra of Vājas'ravas) उशन् desirous (of heavenly rewards) सर्ववेदसम् all (his) possessions ददौ gave away. तस्य his ह (so the story goes) नचिकेताः नाम Naciketas by name पुत्रः son आस (lit. was) had.

1. Vājas'ravasa,[1] desirous of heavenly rewards, gave away all his possessions (at the Vis'vajit[2] Sacrifice). He had a son, Naciketas by name.

[[1] *Vājas'ravas*—literally means a person who has attained fame (s'ravas) for making gift of food (vāja). Vājas'ravasa is the son of Vājas'ravas.

[2] *Vis'vajit*—It is a one day (Ekāha) sacrifice in which the performer is required to make a gift of all his possessions.]

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश; सोऽमन्यत ॥ २ ॥

कुमारम् young boy सन्तम् being (though) तम् into him दक्षिणासु the final gifts नीयमानासु (when) were brought श्रद्धा reverential faith आविवेश ह entered. सः he अमन्यत thought.

2. When the final[1] gifts were being brought (for distribution among the priests), Naciketas, though still a boy, was filled with S'raddhā[2], and he thought:

[[1] *Final Gifts*—such as cows.

[2] *S'raddhā*—It is a mental attitude constituted primarily of sincerity of purpose, humility, reverence and firm faith that never wavers in doubt. It is explained as आस्तिक्यबुद्धिः i.e. strong belief in the reality of the teachings of the scriptures. S'raddhā is considered as one of the basic virtues necessary for the development of spiritual life; without it no spirituality can be attained. Hence the S'ruti tells in the beginning that Naciketas had the requisite S'raddhā that enabled him to go to Yama and get instruction on the higher mysteries of spiritual life, as described in the sequel.]

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

पीतोदकाः which had finished drinking water जग्धतृणाः which had finished eating grass दुग्धदोहाः which had given their milk (and are now too old to yield it any more) निरिन्द्रियाः which are unable to calve any more (because of age) ताः them (i.e. cows of the aforesaid nature) ददत् one who gives सः he तान् to them (worlds) गच्छति goes ; ते those लोकाः worlds अनन्दाः joyless नाम verily.

3. Joyless, verily, are those worlds to which he goes, who gives such cows [1] that have drunk their water, eaten their hay, given their milk (for the last time) and would calve no more.

[[1] *Cows that have etc.*—i.e. old, decrepit, useless cows.]

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

सः he (Naciketas) पितरम् unto (his) father उवाच ह said : तत O father, कस्मै to whom (of the priests) माम् me दास्यसि wilt thou give इति thus. द्वितीयम् a second time तृतीयम् for the third time (अपि सः पित्रे उवाच he said to the father). तम् to him ह (so the story goes) (पिता

father) उवाच said: त्वा thee मृत्यवे unto Death ददामि I shall give इति thus.

4. He said to his father: 'Father, to whom wilt thou give me?' He repeated thus a second and a third time. (Then) the father replied (angrily): 'Unto Death I shall give thee!'

[Seeing the attitude of the father in making presents of such useless cows, Naciketas understood that he had no mind to fulfil his vows strictly by giving away all his possessions at the sacrifice: and so he thought that it was his duty as a son to save his father from this terrible sin of lying. The vow required that his father should give away all his possessions, and he being the son—and so a possession of the father—strictly speaking, he should also be given away to the priests; hence he wanted to press his father indirectly to keep to his vow, and he asked to whom he would give him. Here the S'raddhā assumed the form of zealous devotion to truth in the mind of Naciketas.

The father did not reply at first; but when Naciketas pressed his question twice and thrice persistently, he got angry at the impudence of the young boy and replied that he would deliver him unto Death—a common way of rebuke, meaning, 'I shall finish with thee henceforth'.]

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद् यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

बहूनाम् of many (sons and disciples) प्रथमः first (rank) एमि I hold (lit. I go). बहूनाम् among many (again) मध्यमः midmost एमि I hold. यमस्य of Yama किं स्वित् what might be कर्तव्यम् duty or work यत् which मया by me (i.e. by giving me up to Yama) अद्य to-day करिष्यति (the father) will accomplish.

5. (At this Naciketas thought within himself:) Of many (of his followers), I[1] am the first; of many I am the middlemost[2] (a middling disciple again), (but never have I been the worst). (Why then has my father said that he would give me to death ?) What work of Yama will be accomplished by his giving me unto him ?

[[1] *I am the first*—i.e. foremost in performance of filial duties etc. among his relations.

[2] *Middlemost*—i.e. in virtue or mental efficiency among his disciples.]

अनुपश्य यथा पूर्वे प्रतिपश्य तथापरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

पूर्वे (those who came) before यथा how (वृत्ताः behaved) अनुपश्य remember. तथा so also अपरे others (i.e. the sages and holy men of the present time) प्रतिपश्य observe. मर्त्यः the mortal सस्यम् corn इव like पच्यते ripens (and falls) पुनः again सस्यम् corn इव like आजायते is born.

6. Remember how[1] the ancients behaved, and mark also how[2] others do now. Like[3] corn the mortal ripens and falls, and like corn, is born again.

[The commentator tells us that Naciketas, finding no reason as to why his father should desire to give him to Yama, came to the conclusion that he must have told so in anger. Yet a father's word must not be infringed, Naciketas thought; and so he came and told his father what is mentioned in this verse, by way of an exhortation to him not to swerve from truth for the sake of an ephemeral life which is bound to decay in course of time, and hence to keep his word by actually sending him to Yama.

[1] *How the ancients behaved*—i.e. how the ancient forefathers never abandoned truth at any cost.

[2] *How others do now*—i.e. how the sages and saints also of the present age never swerve from the path of truth, undeterred by any consideration whatsoever.

[3] *Like corn etc.*—i.e. as corn has its definite time of harvest when it ripens, and again the proper seed-time, when it is sown and sprouts and grows, so a man goes round the cycle of birth and death. His birth signifies death, and death again indicates his future birth. Hence death should not be bemoaned, or birth hailed. Here is a clear reference to the law of Karma and doctrine of reincarnation.]

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्ति कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

ब्राह्मणः Brāhmaṇa अतिथिः guest (सन् being) वैश्वानरः fire (इव like) गृहान् the houses प्रविशति enters into. तस्य his (the guest's) एताम् (with) this शान्तिम् peace-offering कुर्वन्ति (the good householders) do (pacify). वैवस्वत! O son of Vivasvān (the Sun) उदकम् water हर bring.

7. (Naciketas' father, realizing the glory of truthfulness, at last sent Naciketas to Yama; but Yama was not at home then, so Naciketas, in expectation of his arrival, waited for three days without food. On Yama's return, his wife or followers told him thus :)

As fire, a Brāhmaṇa guest enters the house. They (good householders) greet him with this peace-offering[1]; (so) O Vaivasvata, bring water[2].

[As fire, if not attended to, may consume the whole house, so a Brāhmaṇa's indignation destroys all the happiness of a householder, if he is not properly received when he comes as a guest.

[1] *Peace-offering*—It has been the custom among the Hindus from very ancient times to consider a stranger who comes to seek hospitality at a householder's door, as a veritable embodiment of God, and

to worship him as such. The first thing that a host should offer him is water (Pādyam) by which he should wash his feet, then a seat (Āsanam), next he should worship him with a respectful offering called Arghyam, consisting of rice, flower, Dūrvā, water, etc., and then he should be satisfied by food and other gifts. (Vide *Manusmṛti*, III. 99-118)

[2] *Bring water*—i.e. Pādyam to wash the feet.]

आशाप्रतीक्षे सङ्गतं सूनृतां
चेष्टापूर्ते पुत्रपशूंश्च सर्वान् ।
एतद् वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन् वसति ब्राह्मणो गृहे ॥ ८ ॥

ब्राह्मणः Brāhmaṇa अनश्नन् without meal यस्य whose गृहे in house वसति stays (तस्य of that) अल्पमेधसः foolish पुरुषस्य of a man आशाप्रतीक्षे (आशा and प्रतीक्षा) hopes and expectations सङ्गतम् the merit obtained from the association with virtuous people सूनृताम् the merit obtained from speaking good and pleasing words to others इष्टापूर्ते (इष्टम् and पूर्तम्) merits gained from the performance of sacrifices and philanthropic works पुत्रपशून् (पुत्रान् and पशून्) children and cattle सर्वान् all—एतत् (सर्वम्) all this वृङ्क्ते is destroyed.

8. Hopes[1] and expectations, the fruit[2] of good associations, the merit of sweet and beneficial speech, the sacred and the good deeds,

and all his children and cattle are destroyed, in the case of that foolish man in whose house a Brāhmaṇa stays without meal.

[[1] *Hopes and expectations*—S'aṅkarācārya interprets आशा (hope) as asking for desirable yet unknown objects such as heavenly enjoyment etc., and प्रतीक्षा (expectation) as looking forward with a view to obtaining known objects such as wealth and other means of worldly enjoyments.

[2] *Fruit of good associations*—S'aṅkara explains the original text 'सङ्गतम्' as 'सत्संयोगजं फलम्', i.e. the merit acquired by the association with good people. But the Ācārya's annotator, Gopālayatīndra interprets the passage of the commentary in a different way. He says योगो देवताध्यानं तज्जं सङ्गतमित्यर्थः i.e. 'Yoga means meditation on God, and whatever merit results from such meditation is Saṅgata', but this is apparently a far-fetched meaning of both the text and the commentary.]

तिस्रो रात्रीर्यदवात्सीर्गृहे
मेऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात् प्रति त्रीन् वरान् वृणीष्व ॥ ९ ॥

ब्रह्मन् O Brāhmaṇa अतिथिः a guest (त्वम् you) नमस्यः worshipful, यत् as मे my गृहे in house तिस्रः three रात्रीः nights अनश्नन् without eating अवात्सीः thou hast dwelt

तस्मात् therefore प्रति for each (of the three nights) त्रीन् three वरान् boons वृणीष्व choose. ब्रह्मन् O Brāhmaṇa ते to thee नमः obeisance अस्तु let there be. मे to me स्वस्ति welfare अस्तु let there be.

(Coming to Naciketas, Yama said :)

9. O Brāhmaṇa, as thou, a venerable guest, hast dwelt in my house three nights without meal, choose therefore (now) three boons for that. Obeisance to thee, O Brāhmaṇa, and welfare be to me!

शान्तसङ्कल्पः सुमना यथा स्याद्-
वीतमन्युर्गौतमो माभि मृत्यो ।
त्वत्प्रसृष्टं माभिवदेत् प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

मृत्यो O Death गौतमः Gautama (i.e. Naciketas' father) शान्तसङ्कल्पः free from anxiety सुमनाः of cheerful mind मा अभि towards me वीतमन्युः anger pacified यथा स्यात् may be ; प्रतीतः having recognized त्वत्प्रसृष्टम् sent back by thee मा me अभिवदेत् may welcome ; एतत् this त्रयाणाम् of the three (boons) प्रथमम् the first वरम् the boon वृणे I choose.

(Naciketas then said :)

10. O Death, as the first of the three boons, I choose that Gautama (my father) be cheerful

and free from anxiety, and may have his anger pacified; and that he may recognize and welcome me when I shall be sent back home by thee.

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्यु-
स्त्वां ददृशिवान् मृत्युमुखात् प्रमुक्तम् ॥ ११॥

आरुणिः the son of Aruṇa औद्दालकिः Auddālaki (or the adopted son of Uddālaka) पुरस्तात् even before (त्वयि towards thee) यथा as, मत्प्रसृष्टः by my command (तथैव so) प्रतीतः will recognize (lit., one who has recognized) भविता shall become. (सः he) त्वाम् thee मृत्युमुखात् from the jaws of Death प्रमुक्तम् released ददृशिवान् having seen वीतमन्युः free from anger रात्रीः (in) the nights सुखम् peacefully शयिता (he) shall sleep.

(Yama said:)

11. By my command, Auddālaki Āruṇi (thy father) will recognize thee, and be again towards thee even as he was before. Having seen thee released from the jaws of Death, he shall be free from anger and sleep peacefully in the nights.

स्वर्गे लोके न भयं किञ्चनास्ति
न तत्र त्वं न जरया बिभेति ।

उभे तीर्त्वाशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

स्वर्गे in heaven लोके world किञ्चन whatsoever भयम् fear न अस्ति does not exist. तत्र there त्वम् you (Death) (न असि do not exist), न nor जरया by old age बिभेति (one) is afraid. उभे both अशनायापिपासे hunger and thirst तीर्त्वा having crossed शोकातिगः getting beyond sorrow स्वर्गलोके in the heaven-world मोदते (one) rejoices.

(Naciketas next said :)

12. In[1] heaven there is no fear whatsoever. Thou art not there (O Death), nor is one afraid of old age. In that heaven-world (one) rejoices, having crossed both hunger and thirst, and getting beyond all sorrow.

[[1] *In heaven etc.*—It is believed that the inhabitants of heaven, the Devas, have only three stages of life (दशा), viz. birth, childhood and youth ; they have not got the other two stages from which man suffers, i.e. old age and death ; so they are called त्रिदशाः, i.e. those who have only three stages of life. Moreover, it is believed that they never suffer from hunger and thirst, because they drink the eternal nectar of the Soma world, and all men that go to the Soma heaven or Candra-loka, through the performance of certain sacrifices, become food to these Devas, i.e. are enjoyed by them.]

स त्वमग्निं स्वर्ग्यमध्येषि
मृत्यो प्रब्रूहि तं श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

मृत्यो O Death सः that त्वम् thou स्वर्ग्यम् that leads to heaven अग्निम् fire (the sacrifice) अध्येषि knowest; तम् that (sacrifice) श्रद्दधानाय full of faith मह्यम् to me प्रब्रूहि tell (instruct). स्वर्गलोकाः those who aim at the attainment of heaven (i.e, the performers of sacrifices) अमृतत्वम् the immortality (of the Devas) भजन्ते attain. एतत् this (the secret of that sacrificial fire) द्वितीयेन by the second वरेण boon वृणे I choose.

13. Thou knowest, O Death, that fire (sacrifice) which leads to heaven; tell it to me, for I am full of faith. (By that) the heaven-seekers [1] attain immortality. This I choose for my second boon.

[[1] *The heaven-seekers attain immortality*—Here immortality does not imply the absolute immortality that the illumined one attains, but it means the long life of the Devas who enjoy their positions till the end of the Kalpa (one cycle of creation).]

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।

अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

(अहम् I) स्वर्ग्यम् that leads to heaven अग्निम् the fire (sacrifice) प्रजानन् knowing ते to thee प्रब्रवीमि tell, तत् that उ verily मे from me निबोध learn. नचिकेतः O Naciketas त्वम् thou एतम् this अनन्तलोकाप्तिम् a means to the attainment of the eternal heaven अथो and प्रतिष्ठाम् the support (of the world) गुहायाम् in the cavity (i.e. in the heart of the learned) निहितम् dwelling विद्धि know.

(Death replied :)

14. I know well the fire, O Naciketas, which leads to heaven, and I tell it to thee. Learn it from me. Know that it is the means of attaining the eternal heaven and the support[1] of the world, and is dwelling in the heart of the learned.

[[1] *Support of the world*—in the form of Virāṭ, the macrocosmic physical life.]

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा
स चापि तत् प्रत्यवदद् यथोक्त-
मथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

(यमः Yama) तस्मै to him (Naciketas) लोकादिम् the source of the world तम् that अग्निम् fire (sacrifice) उवाच told : याः what kind यावतीः how many वा and इष्टकाः bricks, यथा how (the sacrificial fire is to be lit) वा and सः he (Naciketas) च and अपि also तत् that (what Yama told) यथोक्तम् as told प्रत्यवदत् repeated. अथ then मृत्युः Death अस्य at this (repetition) तुष्टः (सन्) being pleased पुनः again एव even आह said.

15. To him Yama explained that fire (sacrifice) which is the source of the world, and also what kind of bricks and how many (of them) are required (for the altar) and how (the sacrificial fire is to be lit.) And he repeated all as it had been told him. Then Death, being pleased at this, said again.

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः
सृङ्कां चेमामनेकरूपां गृहाण ॥ १६ ॥

महात्मा the high-souled (Death) प्रीयमाणः well satisfied तम् him (Naciketas) अब्रवीत् said : इह here एव even अद्य now तव to thee भूयः again वरम् boon ददामि I give ; अयम् this अग्निः fire (sacrifice) तव thy एव verily नाम्ना

by name भविता shall be ; इमाम् this अनेकरूपाम् of various hues सृङ्काम् garland च and गृहाण accept.

16. The high-souled (Death), being well satisfied, said to him (Naciketas) : I give thee now one more boon—(henceforward) this fire (sacrifice) shall be named after thee ; and accept also this garland [1] of various hues.

[[1] *Garland of various hues*—अनेकरूपां सृङ्कां may also mean, according to S'āṅkarācārya, 'the Path of Karma (sacrifices etc.)' that leads to various good results. Then the last line of the verse would imply that Yama taught Naciketas another secret of ritual leading to some other good results.]

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं
त्रिकर्मकृत् तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमां शान्तिमत्यन्तमेति ॥ १७ ॥

त्रिभिः with the three सन्धिम् union (for instruction) एत्य having attained त्रिणाचिकेतः one who has thrice performed the Nāciketa rites त्रिकर्मकृत् one who has done his three duties जन्ममृत्यू birth and death तरति crosses ; ईड्यम् worshipful ब्रह्मजज्ञम् born of Brahman and omniscient देवम् the resplendent विदित्वा having learnt निचाय्य realizing इमाम् this अत्यन्तम् the supreme शान्तिम् peace एति attains.

17. He who[1] has thrice performed the Nāciketa fire-sacrifice, and has been united[2] with the three (for instruction), and also has done his three[3] kinds of duties, overcomes birth and death; and having learnt and realized that worshipful and omniscient resplendent one (Agni) born of Brahman, he attains the supreme peace.

[[1] *Who has thrice performed etc.*—त्रिणाचिकेतः of the text, may also mean 'one who has heard, studied and performed the Nāciketa sacrifice'.

[2] *United with the three*—i.e. one who has been duly instructed by father, mother and preceptor; or by the Vedas, Smṛtis (religious books besides the Vedas) and virtuous men; or one who has acquired knowledge from the three Pramāṇas (sources of right knowledge), viz.—Perception (प्रत्यक्षम्), Inference (अनुमानम्) and the Scriptures (शब्दः).

[3] *Three kinds of duties*—i.e. the study of the Vedas, the performance of sacrifices, and giving alms.]

त्रिणाचिकेतस्त्रयमेतद् विदित्वा
य एवं विद्वांश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

यः he त्रिणाचिकेतः who has thrice performed the Nāciketa sacrifice विद्वान् the knower एतत् these त्रयम्

three विदित्वा knowing नाचिकेतम् the Nāciketa fire (sacrifice) एवं thus चिनुते performs सः he पुरतः before (death) मृत्युपाशान् the chains of death प्रणोद्य destroying शोकातिगः transcending grief स्वर्गलोके in the heaven-world मोदते enjoys.

18. The wise man, who has done the Nāciketa rite three times, performs it having[1] known the three. He, having destroyed the chains[2] of death before the fall of the body itself, enjoys in the heaven-world[3] transcending grief.

[[1] *Having known the three*—i.e. what kinds of bricks are required for the altar of the sacrifice, how many bricks and how the fire of the sacrifice is to be lighted.

[2] *Chains of death*—in the form of vice, avarice, attachment, ignorance, hatred, etc.

[3] *Heaven-world*—i.e. he enjoys the bliss of the universal life, having realized Virāṭ in his own self. It is a particular plane of conscious life, hence it is called Loka.]

एष तेऽग्निर्नचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनास-
स्तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

नचिकेतः O Naciketas एषः this ते thy स्वर्ग्यः which leads to heaven अग्निः the fire (sacrifice) यम् which द्वितीयेन by the second वरेण boon अवृणीथाः you chose. जनासः people एतम् this अग्निम् fire (sacrifice) तव एव thy alone (नाम्ना by name) प्रवक्ष्यन्ति will call. नचिकेतः O Naciketas (अथ now) तृतीयम् the third वरम् boon वृणीष्व choose.

19. This is thy[1] fire, O Naciketas, which leads to heaven, and which thou hast chosen as thy second boon. People will call this fire after thy name alone. Now choose, O Naciketas, thy third boon.

[[1] *Thy fire*—i.e. the fire-sacrifice that has been just told by Yama to Naciketas.]

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद् विद्यामनुशिष्टस्त्वयाहं
वराणामेष वरस्तृतीयः ॥ २० ॥

मनुष्ये in man प्रेते being dead या what इयम् this विचिकित्सा doubt—एके some अस्ति exists इति thus (आहुः say) एके some अयम् this न अस्ति does not exist इति thus च again (आहुः say)—त्वया by thee अनुशिष्टः being taught एतत् this अहम् विद्याम् I should like to know. एषः this वराणाम् of the boons तृतीयः the third वरः boon.

(Naciketas said :)

20. When man dies there is this doubt: some say, 'He exists'; some again, 'He does not.' This I should like to know, being taught by thee. This is the third of my boons.

[Naciketas here wants to know if there is any real entity called soul that survives even bodily death, the popular notion on this point being divided.]

देवैरत्रापि विचिकित्सितं पुरा
न हि सुज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

देवैः by the Devas अपि even अत्र on this (point) पुरा before विचिकित्सितम् doubted, हि because (इदम् this) न not सुज्ञेयम् easy to understand; एषः this धर्मः subject अणुः subtle. नचिकेतः O Naciketas अन्यम् other (than this) वरम् boon वृणीष्व choose; मा me मा do not उपरोत्सीः entreat; मा me एनम् this (boon) अतिसृज release.

(Death said :)

21. On this point even the gods had doubted before. Very subtle is the subject and hard indeed to be comprehended. Choose, therefore, O Naciketas, some other boon. Entreat me not for this boon,—release me from that obligation.

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

अत्र on this subject देवैः the gods अपि even विचिकित्सितम् doubted किल indeed, मृत्यो O Death यत् which च and त्वम् thou न not सुज्ञेयम् easy to understand आत्थ sayest; त्वादृक् like thee अन्यः another अस्य of this (subject) वक्ता teacher च and न not लभ्यः to be got, (अतः therefore) एतस्य of this (boon) तुल्यः equal अन्यः other कश्चित् any वरः boon न not (अस्ति is).

(Naciketas said:)

22. Even the gods had doubted here indeed, and thou also sayest, O Death, that it is not easy to understand; and of this[1] subject no other teacher like thee can be found; so I deem surely no other boon equal to this.

[[1] *This subject etc.*—Yama being the God of death and prime controller of human destiny hereafter, who can be a better instructor of the after death condition of man than he? The story apart, death indeed holds the secret of life; when tapped judiciously it never fails to reveal the truth of the transcendental Self. Meditation on death helps us to realize most forcibly the ephemerality of the physical

life and its absolute distinction from the permanent element of consciousness that constitutes our real being. Moreover, even from the very beginning of human history, the idea of death has ever been one of the strongest motive-powers of religion and the religious life. So reflection on death is specially enjoined on a Mumukṣu (one desiring final release from birth and death) in order to evoke in him strong dispassion (Vairāgya) for worldly things.]

शतायुषः पुत्रपौत्रान् वृणीष्व
बहून् पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

शतायुषः of hundred years duration of life पुत्रपौत्रान् sons and grandsons वृणीष्व choose; बहून् many पशून् cattle हस्तिहिरण्यम् elephants and gold अश्वान् horses भूमेः on earth महत् vast आयतनम् territory (kingdom) वृणीष्व choose; स्वयम् yourself च and यावत् as long शरदः years (जीवितुम् to live) इच्छसि desirest (तावत् so long) जीव live.

(Death said:)

23. Choose sons and grandsons who will live a hundred years, herds of cattle, elephants, horses and gold; choose a vast territory on earth, and live thyself as many years as thou desirest.

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २४ ॥

यदि if एतत्-तुल्यम् equal to this वरम् (other) boons मन्यसे thou thinkest—(यथा as) वित्तम् wealth चिरजीविकाम् long life च and वृणीष्व ask. नचिकेतः O Naciketas महाभूमौ on the wide earth (kingdom) त्वम् thou (राजा king) एधि be. त्वा thee कामानाम् of (all) desires कामभाजम् enjoyer करोमि I shall make.

24. Ask for some other boon that thou thinkest equal to this, (such as) wealth and long life. O Naciketas, be (a king) of the wide earth. I shall make thee the enjoyer of all desires.

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामांश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः ॥ २५ ॥

ये ये whatever कामाः objects of desire मर्त्यलोके in the mortal world दुर्लभाः difficult to get (तान् those) सर्वान् all कामान् objects of desire छन्दतः according to thy choice प्रार्थयस्व ask for ; इमाः these सरथाः with chariots सतूर्याः with musical instruments रामाः fair damsels, ईदृशाः such (damsels) मनुष्यैः by men न हि not indeed लम्भनीयाः obtainable, मत्प्रत्ताभिः given by me आभिः by these (maidens) परिचारयस्व be attended on. नचिकेतः O Naciketas मरणम् (about) death मा do not अनुप्राक्षीः request again.

25. Whatever objects of desire are difficult to get in this world of the mortals, do thou ask for them all according to thy choice. These fair damsels along with chariots and musical instruments—such indeed are not obtainable by men—be thou attended on by them whom I bestow upon thee. But ask not again anything about death.

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

अन्तक O Death (त्वदुक्ताः भोगाः the enjoyments enumerated by thee) श्वोभावाः ephemeral (lit. which are

uncertain in their existence even till tomorrow); (किञ्च moreover) मर्त्यस्य of the mortal सर्वेन्द्रियाणाम् of all the senses यत् what तेजः vigour एतत् this जरयन्ति wear out; अपि also सर्वम् all जीवितम् life अल्पम् short एव verily. तव Thy वाहाः horses नृत्यगीते (नृत्यम् and गीतम्) dance and song तव एव for thyself (तिष्ठन्तु let be).

(Naciketas said:)

26. All[1] these are most transient, O Death. They wear out the vigour of all the senses of man. And the whole span of life is but short. So keep thy horses, dance and song for thyself.

[[1] *All these are most transient*—Creation is change, so there is no created object that is eternal, although the duration of one object may be longer than that of another. The span of man's life might be greater than that of many animals, the life of the Gods might be longer than man's, and the life of Brahmā which makes the cycle of manifested creation, the Kalpa, might be deemed as the longest; but the countable years of these finite lives dwindle into insignificant moments, when they are compared with the infinity of time, and much more so when viewed from the standpoint of that Absolute Life which transcends even time. This Absolute Life is the Immortality, Amṛtatvam, for which man consciously or unconsciously thirsts. So it is but natural for Naciketas who wants to realize the reality of Being, which is beyond death and all possibilities of mortal

changes, to reject all finite life as transitory, however grand they may appear.]

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

मनुष्यः man वित्तेन with wealth न not तर्पणीयः satisfied. (वयम् we) त्वा thee अद्राक्ष्म have seen चेत् if, वित्तम् wealth लप्स्यामहे (we) shall get. (तथा एव so also) यावत् so long त्वम् thou ईशिष्यसि rulest जीविष्यामः (we) shall live. सः that तु but वरः boon एव alone मे my वरणीयः is to be chosen.

27. Man never gets satisfied with wealth. (Moreover) when[1] we have seen thee, we shall surely get wealth, and we shall live as long as thou rulest. But that[2] boon alone is to be chosen by me.

[[1] *When we have seen thee etc.*—Naciketas means that when he has such good fortune as to be graced by the sight of God Yama, he can by no means suffer for want of wealth thereafter. Moreover, he cannot die so long as Yama rules, as he has been favoured with the knowledge of the fire-sacrifice by Yama himself. So he hints that it is redundant for him to ask for long life and wealth. He is sure to

get them under the circumstances, if he would so wish it.

[2] *That boon*—i.e. the boon that Naciketas should be instructed about the existence of man after death.]

अजीर्यताममृतानामुपेत्य
जीर्यन् मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत ॥ २८ ॥

अजीर्यताम् the imperishable अमृतानाम् the immortal ones (सकाशम् presence) उपेत्य having reached, (तेभ्यः उत्कृष्टतरं प्राप्तव्यं प्रयोजनम् the more worthy objects to be received from them) प्रजानन् knowing, क्वधःस्थः existing on the earth down below जीर्यन् being perishable कः who मर्त्यः the mortal (अपि च moreover) वर्णरतिप्रमोदान् (वर्णः, रतिः, प्रमोदः) the enjoyment of dancing and singing अभिध्यायन् having scrutinized, अतिदीर्घे very long जीविते in living (i.e. life) रमेत (can) exult?

28. Having reached the imperishable, immortal ones, what mortal, being perishable himself, and knowing (the more worthy boons to be received from them), can exult[1] in living very long, after[2] scrutinizing the enjoyments of dancing and singing?

[This verse and the preceding two clearly testify how deeply Naciketas was convinced of the utter

meanness of all sense-pleaures, and the fleeting nature of life, even though it might be extended more than the normal span of man's longevity. He thinks it is impossible for a sane man realizing his own mortal nature, to ask for ephemeral worldly enjoyments from the immortal gods. He should ask for nothing short of what would make him immortal. This eager hankering of his for the attainment of immortality truly speaks of his yearning for the higher life.

[1] *Exult in living very long*—Because, however long may be the duration of life, still it must come to an end through the same law by which it had its birth. There is no life eternal except in the Ātman.

[2] *After scrutinizing etc.*—i.e. having realized that such sense-pleasures are mere sensations and short-lived, and as such, are utterly unable to save man from the clutches of decay and death.]

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत् साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

मृत्यो O Death यस्मिन् in which महति supreme साम्पराये life after death यत् what इदम् this विचिकित्सन्ति (they) doubt, नः to us तत् that ब्रूहि tell. यः that अयम् this गूढम् mysterious (incomprehensible) अनुप्रविष्टः has

entered (pertaining to) वरः boon (विद्यते there is), नचिकेताः Naciketas तस्मात् than that अन्यम् other न वृणीते does not choose.

29. Tell me, O Death, about that supreme Life after death, regarding which they have doubt. Naciketas does not choose any boon other than that incomprehensible one.

[As it has been said in the Introduction, the real Upaniṣad or Parāvidyā begins from the second chapter of this book, which constitutes Yama's sacred discourse on the Supreme Principle of Life. Naciketas wants to know about this Supreme Principle by this third boon. But the subject being highly transcendental, its right comprehension demands a highly trained, pure and developed mind. So, it is generally believed that none can properly comprehend the Ātmavidyā, unless he has the requisite qualifications, i.e. the Sādhanacatuṣṭaya, which are (1) नित्यानित्यवस्तुविवेकः, discrimination of the eternal from the transitory, (2) इहामुत्रफलभोगविरागः, dispassion for all enjoyments here and hereafter, (3) शमदमादिषट्कसम्पत्तिः, the six ethical virtues, viz. restraint of the mind, control of the external organs, cessation of the restrained external organs from the pursuit of objects, endurance, placidity of mind and faith, (4) and lastly मुमुक्षुत्वम् desire for final liberation from the trammels of Nature. Hence Yama first tests Naciketas with so many temptations that he may

prove his fitness to receive the Parāvidyā he asked for. The S'ruti has beautifully described by implications in verses 22 and 26-29 that Naciketas has all the above-mentioned requisite qualifications of a true aspirant, and thereby it has indirectly testified to the fact that none is capable of receiving properly this instruction of Ātmavidyā unless one be like Naciketas. This Upaniṣad-vidyā does not consist in mere metaphysical disquisition, but in the right intuitive perception of the Truth, and this would be impossible unless the mind is perfectly purged of all its impurities in the form of desire (कामः) and attachment (आसक्तिः) for sense-enjoyments. This the S'ruti itself will tell later on in a more distinct and emphatic tone.]

द्वितीया वल्ली

SECOND CHAPTER

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य
साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥१॥

अन्यत् different श्रेयः the good (beneficial) उत and अन्यत् different एव indeed प्रेयः pleasant. ते they उभे both नानार्थे of different requisitions (सती being) पुरुषम् man सिनीतः bind. तयोः Of these two श्रेयः the good आददानस्य of him who accepts (follows), साधु good भवति becomes; उ and (सः he) अर्थात् from the goal हीयते falls away यः who प्रेयः the pleasant वृणीते chooses.

1. One thing is the good[1] and (quite) different indeed is the pleasant[2]; having been of different[3] requisitions, they[4] both bind the Puruṣa. Good befalls him who follows the good, but loses he the goal,[5] who chooses the pleasant.

[[1] *The good*—i.e. the Supreme Truth, the knowledge of which brings salvation to man.

[2] *The pleasant*—the sense-pleasures.

[3] *Of different requisitions*—i.e. each leads its votaries to a different goal.

[4] *They both bind the Puruṣa*—The Puruṣa, or Ātman, is perfect by himself. He never becomes the agent of any action. Yet through the illusion of ignorance he conceives himself limited and conditioned by wants. So by the same illusion again he feels himself as if acting for a certain end, be it for sense-pleasure or final emancipation. Hence from the standpoint of the absolute Ātman, both the desires of sense-pleasure and emancipation are bondages, although the latter ultimately relieves him of his delusion. The Ātman is ever free—he never was, nor is, nor will be, bound. So any attempt on his part to set himself free is nothing but delusion and bondage. Yet desire for emancipation is absolutely necessary for the ordinary deluded soul. This desire negates itself finally, dispelling the nescience of life.

[5] *The goal*—The supreme bliss in the ultimate deliverance of the soul from bondages of life.]

श्रेयश्च प्रेयश्च मनुष्यमेत-
स्तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ २ ॥

श्रेयः the good च and प्रेयः the pleasant च and मनुष्यम् man एतः approach. धीरः the wise तौ those two सम्परीत्य

examining from all sides (lit. going round) विविनक्ति discriminates. धीरः the wise man हि yea प्रेयसः to the pleasant श्रेयः the good अभिवृणीते prefers ; मन्दः the fool योगक्षेमात् (योगः the acquirement of the unobtained, and क्षेमः the preservation of the obtained) through avarice and attachment प्रेयः the pleasant वृणीते chooses.

2. Both[1] the good and the pleasant approach man ; the wise one discriminates the two having examined them well. Yea, the wise man prefers the good to the pleasant, but the fool chooses the pleasant, through avarice and attachment.

[[1] *Both the good etc.*—The path of knowledge and the path of pleasure are ever laid before man, and he is also given the option to choose the one or the other. The wise one knows that the former leads to the eternal bliss of the Ātman and freedom, and the latter to ephemeral sense-enjoyments and bondage ; hence he prefers the former to the latter.]

स त्वं प्रियान् प्रियरूपांश्च कामा-
नभिध्यायन् नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

नचिकेतः O Naciketas सः त्वम् thou प्रियान् beloved प्रियरूपान् the pleasant in appearance च and कामान् desir-

able objects (pleasures) अभिध्यायन् having pondered अत्यस्राक्षीः renounced. वित्तमयीम् of wealth एताम् this सृङ्काम् the path (or garland) न अवाप्तः hast not attained, यस्याम् in which बहवः many मनुष्याः men मज्जन्ति sink.

3. So[1] thou, O Naciketas, hast renounced all those pleasurable[2] objects of love and those[3] pleasant in appearance, having pondered over them well. Thou hast not gone into this[4] path of wealth in which many men perish.

[[1] *So thou*—i.e. even though tempted by me.

[2] *Pleasurable objects of love*—i.e. 'sons and grandsons' etc.

[3] *Those pleasant in appearance*—i.e. 'the fair damsels with chariots and musical instruments' etc.

[4] *This path of wealth*—i.e. the path in which the worldly people strive for mundane wealth. The worldly-minded consider such wealth as the highest. Naciketas was about to be made rich in those earthly pleasures which he so wisely rejected.]

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

या what च and अविद्या ignorance विद्या knowledge इति (च या) thus ज्ञाता is known, एते these दूरम् wide विपरीते

apart विषूची leading to different ends. नचिकेतसम् Naciketas विद्याभीप्सिनम् desirous of knowledge मन्ये I consider. (यत: because) बहव: many कामा: desirable objects त्वा thee न अलोलुपन्त did not shake.

4. Wide[1] apart and leading to different ends are these two : Ignorance and what is known as Knowledge. I consider Naciketas an aspirant of Knowledge, because much prospect of pleasure did not shake him.

[[1] *Wide apart etc.*—Ignorance, i.e. the course of the pleasant, leads ultimately to misery and bondage; whereas Knowledge, the path of the good, takes man to freedom and beatitude. Here the path of pleasure has been denoted by Ignorance as it is based on the false conception of the Self.]

मध्ये घनीभूत इव तमसि

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितम्मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

अविद्यायाम् in ignorance अन्तरे in the midst वर्तमाना: existing स्वयम् themselves धीरा: wise पण्डितम्मन्यमाना: fancying themselves as learned scholars, दन्द्रम्यमाणा: staggering to and fro मूढा: fools परियन्ति go round and round, यथा as अन्धेन by the blind एव verily नीयमाना: led अन्धा: blind men.

5. Fools, dwelling in the very midst of ignorance yet vainly fancying themselves to be wise and learned, go[1] round and round staggering[2] to and fro, like blind men led by the blind.

[[1] *Go round and round*—i.e. they have no emancipation from the bondage of life; they have to undergo ever so many cycles of births and deaths.

[2] *Staggering to and fro*—i.e. they shake like a broken reed buffeted by the miseries of life.]

परलोकप्राप्तिसाधनम्

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

मृत्योः

साम्पराय: the hereafter, (or the spiritual means of attaining glorious life after death) वित्तमोहेन by the delusion of wealth मूढम् befooled, deluded प्रमाद्यन्तम् careless बालम् to the child न प्रतिभाति never appears. अयम् this लोक: the world (अस्ति is) पर: other न अस्ति does not exist इति thus मानी he who thinks पुन: पुन: again and again मे my (i.e. Death's) वशम् control आपद्यते falls into.

6. To the careless[1] child, befooled by the delusion of wealth, the path of the hereafter

never appears. 'This is the only world and there is no other'—he who thinks thus falls[2] into my control again and again.

[Naciketas, while asking for the third boon, stated that some held that there was life after death, and others that there was none. So here in the fifth and sixth verses Yama describes the nature and fate of those who deny the hereafter.

[1] *Careless child*—The ignorant, foolish people.

[2] *Falls into my control*—i.e. they are born again and again to die.]

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा-
श्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

यः who (the Ātman) बहुभिः by many श्रवणाय to be heard of अपि even न लभ्यः is not available ; बहवः many शृण्वन्तः having heard अपि even यम् whom न विद्युः cannot know ; (अस्य its) वक्ता the teacher आश्चर्यः wonderful, अस्य its लब्धा the recipient (the pupil) कुशलः clever, कुशलानुशिष्टः taught by the able preceptor ज्ञाता the knower आश्चर्यः wonderful.

7. Even to hear of it is not available to many ; many, even having heard of it, cannot

comprehend. Wonderful[1] is its teacher, and (equally)[2] clever the pupil. Wonderful indeed is he who comprehends it when taught by an able preceptor.

[[1] *Wonderful is its teacher*—The rarest man in the society is the Ātmajñānin, (knower of the Self) and his power and nature are indeed wonderful. He is the 'salt of the earth'.

[2] *(Equally) clever the pupil*—The proper recipient of the instruction about Ātman is also very rare, as he is far above the ordinary run of humanity. The requisite qualifications of Sādhanacatuṣṭaya (*vide* notes on verse I, 29) alone could make one a fit student of Ātmajñāna.]

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्य-
णीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

एषः this (Ātman) अवरेण inferior नरेण by man प्रोक्तः told (instructed) न सुविज्ञेयः not well comprehended (भवति becomes), (यस्मात् एषः अनेकैः because by many this) बहुधा variously चिन्त्यमानः thought of (भवति becomes); अनन्यप्रोक्ते unless taught by another (i.e. superior teacher) अत्र to it गतिः way न अस्ति there is not. हि because (एषः it) अणुप्रमाणात् than the subtlest

अणीयान् subtler (अपि च and also) अतर्क्यम् beyond arguments.

8. This (Ātman) can never be well comprehended, if taught by an inferior[1] person, even[2] though often pondered upon. Unless[3] it is taught by another, there is no (other) way to it. Subtler than the subtlest, it is unarguable[4].

[[1] *Inferior person*—i.e. one who has not realized the Ātman.

[2] *Even though often pondered upon*—S'rī S'aṅkarācārya takes the text to mean—' Because it is thought of variously as "existent", "non-existent", "agent", "non-agent", "pure", "impure", etc.'

[3] *Unless it is taught etc.*—S'rī S'aṅkara gives various interpretations to this passage, as—' If it is taught by one who is identified with the Self, then there is no uncertainty.' Or, ' If it has been taught as identical with ourselves, then there is no perception of anything else ' or, ' then there is no re-birth.' Or, ' If it has been taught by one who is identified with it, then there is no failure in understanding.'

[4] *Unarguable*—because it is transcendental.]

नैषा तर्केण मतिरापनेया
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि
त्वादृङ् नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

प्रेष्ठ O dearest, त्वम् thou याम् which (knowledge) आप: hast got एषा this मति: knowledge (idea about the Ātman) तर्केण by (mere) argumentation न आपनेया not attainable (भवति is). अन्येन by other प्रोक्ता told (taught) सुज्ञानाय easy of comprehension एव indeed (भवति becomes). नचिकेत: O Naciketas, सत्यधृति: of true resolve (or steadfast in truth) असि (thou) art बत indeed. न: ours त्वादृक् like thee प्रष्टा enquirer भूयात् may there be.

9. This[1] knowledge, which thou hast obtained, is not attained by mere argumentation; it becomes easy of comprehension indeed, O dearest, when taught by another. Thou art of true resolve indeed. May we get enquirers like thee!

[Knowledge means the awakening of our consciousness to the comprehension of the realities—either subjective or objective. But our conceptual knowledge is based on the perceptual, which again is determined by the contact of the senses with their objects. Hence for all kinds of non-spiritual knowledge, non-spiritual suggestions are absolutely necessary. The law is applicable also to spiritual knowledge, though in this case the suggestions and impulse come from another soul. Unless one's consciousness is quickened by the spiritual impulse coming from another awakened soul, it is almost, if not absolutely, impossible to attain the spiritual realization to the fullest extent.

[1] *This knowledge is not etc.*—The consciousness of the Ātman is a matter of intuitional perception (अपरोक्षानुभूतिः) and as such, any amount of mere ratiocination cannot help to comprehend it. It is more to be felt than to be reasoned.]

जानाम्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्नि-
रनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

शेवधिः treasure अनित्यम् transient इति that अहम् जानामि I know, हि for ध्रुवम् तत् the eternal अध्रुवैः by the non-eternal न not हि verily प्राप्यते is attained. ततः yet (hence) मया by me अनित्यैः transient द्रव्यैः by objects नाचिकेतः अग्निः Nāciketa fire चितः has been performed (lit. laid). (तेन by that) नित्यम् the eternal प्राप्तवान् अस्मि I have attained.

10. I know that (all) treasure[1] is transient; for verily the Eternal[2] is never attained by[3] the non-eternal; yet by me has been performed the Nāciketa fire with the transient objects, and (through that) have[4] I attained the eternal.

[The exact significance of the second half of the verse seems to be a little obscure. It is hard to make out the right force of the word ततः in the

beginning of the sentence, although it has been explained by the commentator as 'तस्मात् मया जानतापि नित्यं अनित्यसाधनैः न प्राप्यते इति' (Therefore, i.e. even knowing that the permanent can never be attained by any means of impermanent nature); but this interpretation seems to be a little forced one, for, as such, the second half becomes self-condemnatory and redundant. Moreover Yama only creates more confusion in Naciketas' mind by using the words ध्रुव and नित्य in different senses, though they are almost synonymous. The commentator Ānandajñana suggests—a suggestion which is fully corroborated by the next verse—that here Yama eulogizes Naciketas, meaning that even he (Yama), though fully aware of the ephemeral nature of Karma and its results, performed the Nāciketa fire-sacrifice to attain the Yama state, but Naciketas withstood all such temptations. So Naciketas is even superior to Yama.

Some scholars have taken the verse to be the words of Naciketas. They translate the second half thus; 'Hence the Nāciketa fire has been laid by me (first); then by means of transient things, I have obtained what is not transient (the teaching of Yama).' But this is not correct, as it would be a mis-statement of facts. We have seen that Naciketas has never performed till now the Nāciketa sacrifice, he has only been instructed about it. Then how can he say, 'Hence the Nāciketa fire has been laid by me'?

Treasure—Good Karma born of good deeds.

[2] *The Eternal*—The Ātman.

[3] *By the non-eternal*—By Karma which is impermanent in its very nature.

[4] *Have I attained the eternal*—According to the commentators, here 'the eternal' does not refer to the absolute state of the Ātman, but means only the position of Yama which may be called as relatively eternal, in comparison with the earthly life. Cf. I. 14, 17, 18.]

कामस्याप्तिं जगतः प्रतिष्ठां
क्रतोरानन्त्यमभयस्य पारम् ।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा
धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

नचिकेत: O Naciketas, कामस्य of desires आप्तिम् the consummate fulfilment, जगत: of the universe प्रतिष्ठाम् the stay, क्रतो: of the rites आनन्त्यम् the eternal fruit, अभयस्य of the freedom from fear पारम् the shore, स्तोमम् the adorable महत् great, उरुगायम् the wide resort, प्रतिष्ठाम् the basis (of life) दृष्ट्वा having seen धीर: (being) intelligent (त्वम् thou) धृत्या with firm resolve (तत् that) अत्यस्राक्षी: hast rejected.

11. The consummate fulfilment of all desires,[1] the stay of the universe, the endless fruit of all the rites, the bourn of freedom from

fear, the most adorable and great, the exalted resort, the basis of life,—even[2] having seen that, thou, being intelligent, O Naciketas, hast rejected it with firm resolve.

[[1] *The consummate fulfilment etc.*—These epithets refer to the Brahmaloka or the state of Hiraṇyagarbha which is considered as the *summum bonum* of life within the creation, and is attainable by the performance of great sacrificial rites like As'vamedha.

[2] *Even having seen that*—i.e. having scrutinized that state and finding it still wanting. Or, it may mean 'even getting that state within your easy reach'.]

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

दुर्दर्शम् very difficult to be seen गूढम् subtle (hidden) अनुप्रविष्टम् immanent गुहाहितम् seated in the heart (or in intelligence) गह्वरेष्ठम् residing within the body पुराणम् the ancient तम् that देवम् effulgent being अध्यात्मयोगाधिगमेन by means of meditation on the inner Self मत्वा realizing (comprehending), धीरः the wise हर्षशोकौ joy and sorrow जहाति relinquishes.

12. The[1] wise man relinquishes both joy and sorrow having realized, by means of meditation on the inner Self, that ancient effulgent One, hard to be seen, subtle, immanent, seated in the heart and residing within the body.

[[1] *The wise man relinquishes etc.*—When the Ātman is realized, one attains that state which transcends all relative aspects of life, such as pain and pleasure, life and death, good and bad, etc. And so this state is called the eternal absolute state. The sense of pain or pleasure is derived through the reactions of the body and the bodily associations, there being no modification or affection possible in Ātman which is beyond all contacts.]

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः
प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा
विवृतं सद्म नचिकेतसं मन्ये ॥ १३ ॥

मर्त्यः the mortal एतत् this (Ātman) श्रुत्वा having heard, अणुम् the subtle धर्म्यम् inseparate from Dharma प्रवृह्य discriminating सम्परिगृह्य having comprehended well सः he एतम् this (Ātman) आप्य having attained मोदनीयम् the enjoyable लब्ध्वा obtaining मोदते rejoices हि indeed. नचिकेतसम् (प्रति) to Naciketas सद्म the house विवृतम् open मन्ये I think.

13. The mortal one who has heard this and comprehended well that subtle principle, the soul[1] of Dharma, after[2] discriminating it (properly), attains it; he[3] verily rejoices having obtained the enjoyable.[4] Methinks the[5] house is open for Naciketas.

[[1] *The soul of Dharma,*—The original word is धर्म्यम्, which literally means 'connected with Dharma'. But the exact force of the epithet here is to signify that Ātman is the very centre of all Dharma. Without it nothing is possible, and it is also the sole quest of Dharma or righteous living.

[2] *After discriminating etc.*—i.e. carefully separating Ātman from the body and mind.

[3] *He verily rejoices*—The rejoicing that comes from the attainment of the beatitude of Ātman is not of the ordinary kind that originates from the sense-pleasure. In the latter there is intoxication and reaction, but in the former, the serenity of peace. Hence one who has realized Ātman transcends all action and reaction of sense-pleasures, and enjoys that ineffable peace.

[4] *The enjoyable*—Ātman who is of the very nature of bliss.

[5] *The house is open etc.*—Sometimes the state of consciousness where Brahman is realized is called metaphorically Brahmapuram, the house of Brahman. Yama is asserting here that the realization of Ātman is not very far off for Naciketas.]

अन्यत्र धर्मादन्यत्राधर्मा-
दन्यत्रास्मात् कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च
यत्पश्यसि तद्वद ॥ १४ ॥

धर्मात् from Dharma अन्यत्र different (lit. elsewhere) अधर्मात् from Adharma अन्यत्र different, अस्मात् from this कृताकृतात् (कृत and अकृत) from the effect and the cause अन्यत्र different, भूतात् from the past भव्यात् from the future च and अन्यत्र different यत् which पश्यसि thou beholdest, तत् that वद tell.

(Naciketas said :)

14. That which thou beholdest as different from Dharma and Adharma, as different from cause and effect, as different from what had been and what shall be, (please) tell (me) that.

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं सङ्ग्रहेण ब्रवीम्योमित्येतत् ॥१५॥

सर्वे all वेदाः the Vedas यत् which पदम् the goal आमनन्ति proclaim, सर्वाणि all तपांसि (acts of) penance च and यत् which वदन्ति declare, यत् which इच्छन्तः desiring

ब्रह्मचर्यम् self-controlled life devoted to Knowledge and austerity चरन्ति lead, तत् that पदम् goal ते to thee सङ्ग्रहेण briefly ब्रवीमि I tell—ॐ Om इति एतत् it (is).

(Yama said :)

15. The goal[1] which all Vedas proclaim, which[2] all penances declare, and desiring which they lead the life of Brahmacarya,—I tell it to thee in brief—it[3] is Om.

[[1] *The goal*—The original is पदम् which may mean a goal, a state or a word. S'aṅkarācārya has taken it here to mean, 'the goal'; but it can very well be interpreted to mean 'word'.

[2] *Which all penances etc.*—i.e. which is realized through the performance of penances.

[3] *It is Om*—Om is called S'abda-Brahman as it is the only phonetic symbol of Brahman. In it is the rudiment of all sounds. As there can be no idea or thought without a corresponding 'name', word or sound, sound is considered as inseparably associated with ideation, be it manifest or otherwise. The idea of Brahman, if it could be formed at all, is infinitely all-comprehensive and so must also be its sound-symbol or counterpart. Om consists of three primary sounds, अ, उ, म्,—अ is the first of the guttural sounds, so it is the very first sound that man can utter: म् is the last of the labial sounds; and उ is the sound produced by rolling the wind over the whole of the tongue. Hence the conjunction of these three

primary sounds can be comprehended to contain the rudiment of all sounds that man can ever give utterance to, and so it can be taken as the fittest sound symbol of Brahman. More comprehensive explanation of Om is given in the Māṇḍūkyopaniṣad, and it has also been incidentally dealt with in Pras'na and Chāndogya Upaniṣads.]

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

एतत् this एव alone हि indeed अक्षरम् syllable, imperishable ब्रह्म Brahman, एतत् this एव alone हि also अक्षरम् syllable परम् the highest. एतत् एव हि this indeed अक्षरम् syllable ज्ञात्वा knowing, य: who यत् whatever इच्छति desires तस्य his तत् that (सिध्यति is attained).

16. This syllable is Brahman [1]; this syllable is also the highest [2]. Having known this syllable, whatever one desires, one gets that.

[Here Om is spoken of as Brahman Itself. It is the symbol of Brahman and so should be meditated upon as Brahman Itself.

[1] *Brahman*—Here it means the lower or Saguṇa Brahman.

[2] *The highest*—It means the higher or Nirguṇa Brahman.]

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

एतत् this श्रेष्ठम् the best आलम्बनम् support (or means); एतत् this परम् supreme आलम्बनम् support; एतत् this आलम्बनम् support ज्ञात्वा knowing ब्रह्मलोके in the sphere of Brahman महीयते is worshipped.

17. This[1] support is the best, this support is the supreme. Knowing[2] this support one is worshipped in the world of Brahman.

[[1] *This support etc.*—Here support signifies the means of realization of both the supreme Brahman and the macrocosmic life of Brahmā.
[2] *Knowing this support*—i.e. having fully realized the significance of Om.]

न जायते म्रियते वा विपश्चि-
न्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं
पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

विपश्चित् the knowing soul न जायते is not born म्रियते वा nor dies. अयम् this कुतश्चित् from anything न बभूव did not come into being; (अस्मात् from it) न कश्चित् nothing whatever (बभूव came into being); अयम् this अजः unborn, नित्यः eternal, शाश्वतः everlasting, पुराणः the ancient; शरीरे the body हन्यमाने is being destroyed न हन्यते is not destroyed.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २/२० गीता

18. The knowing soul is not born, nor does it die. It has not come into being from anything, nor anything has come into being from it. This unborn, eternal, everlasting, ancient One suffers no destruction, even when the body is being destroyed.

[In the fourteenth verse of this Adhyāya, Naciketas asked Yama to tell him about that entity which is beyond all Dharma and relations, and which is uncreated and transcendental. In reply to that, Yama first speaks of Om which is the symbol of Brahman and so a means to the realization of Ātman. And now in this and subsequent verses he speaks of the true nature of Ātman.]

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

हन्ता the killer हन्तुम् that he kills मन्यते thinks चेत् if, हतः the killed हतम् killed मन्यते considers चेत् if, तौ those उभौ both न विजानीतः do not know well. अयम् this न हन्ति kills not, न हन्यते nor is killed.

19. If the killer thinks that he is killing, and the killed thinks that he is killed, both of them know it not. It kills not, nor is it killed.

[Cf. Bhagavad Gītā, II. 19. 20.]

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ गीता 2/19

अणोरणीयान् महतो महीया-
नात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

अणो: than the smallest (atoms) अणीयान् smaller, महत: than the biggest (like the sky) महीयान् bigger, आत्मा Ātman अस्य this जन्तो: of the creature गुहायाम् in the heart निहित: is lodged ; अक्रतु: the desireless वीतशोक: free from grief धातुप्रसादात् through the purity (tranquillity) of the senses and the mind आत्मन: of Ātman तम् that महिमानम् glory पश्यति realizes.

20. Ātman, smaller than the smallest and greater than the greatest, dwells in the hearts of creatures. The[1] desireless one, being free from grief, realizes that glory of Ātman through[2] the purity of senses and mind.

[[1] *The desireless one*—i.e. one who has relinquished all desires for enjoyments of this life and of the next as well.

[2] *Through the purity of senses etc.*—S'aṅkarācārya interprets 'dhātu' in the text as senses and the mind; for the root 'dhā' means to support, and hence the mind etc. which support the body. Unless the mind and senses are restrained from their evil ways and made tranquil, Ātman cannot be realized.

Desires and other impurities of mind and the activities of senses give no respite, as it were, to our consciousness to settle in itself and discern its own inner self. Hence there is the necessity of keeping the mind and senses perfectly tranquil for attaining Self-realization.]

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

(अयम् आत्मा this Ātman) आसीनः sitting दूरम् far व्रजति travels. शयानः lying down सर्वतः everywhere याति goes. मदामदम् (मद+अमद) joyful and joyless तम् देवम् that effulgent one मदन्यः besides myself कः who ज्ञातुम् to know अर्हति is capable.

21. Though[1] sitting still, He travels far; though lying[2] down, He goes everywhere. Who can know besides[3] me, that effulgent Being who[4] rejoices and rejoices not?

[[1] *Though sitting still etc.*.—Though in his absolute nature Ātman is transcendental and beyond all motion, yet in the relative aspect He is all-pervasive and all-motion.

[2] *Lying down etc.*—means the state that follows the quieting of the roving senses. The stillness of pure Consciousness alone exists when modifications of the mind cease. The same Consciousness appears

to be going everywhere through the vehicle (upādhi) of thought.

[3] *Besides me*—i.e. besides capable souls like me.

[4] *Who rejoices and rejoices not*—i.e. in His relative aspect He enjoys the world but in His absolute nature He is the Sākṣin, the mere witness of the world-process.]

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

अनवस्थेषु impermanent शरीरेषु in bodies अवस्थितम् existing अशरीरम् bodiless महान्तम् the supreme विभुम् all-pervading आत्मानम् Ātman मत्वा knowing धीरः the wise one न शोचति does not grieve.

22. The wise one does not grieve, having known the bodiless, all-pervading supreme Ātman who dwells in (all) impermanent bodies.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ २३ ॥

अयम् this आत्मा Ātman प्रवचनेन by the study of the Vedas न लभ्यः cannot be attained, न मेधया nor by intellect, न बहुना श्रुतेन nor by much learning ; एषः this (Ātman) यम् whom एव alone वृणुते chooses तेन by him

लभ्यः is attained ; तस्य his एषः this आत्मा Ātman स्वाम् its own तनूम् form विवृणुते reveals.

23. This Ātman cannot be attained by the study of the Vedas, nor by intellect, nor even by much learning; by him it is attained whom[1] it chooses,—this[2], his (own) Ātman, reveals its own (real) form.

[[1] *Whom it chooses*—S'rī S'aṅkarācārya points out in his commentary that the pronoun यम् stands for Ātman and एषः for the Sādhaka or aspirant. The passage is thus interpreted by him: chosen by that very Self which the aspirant seeks, the Self is known. To explain: The Self is realized by the Self of the aspirant who does not desire anything whatsoever except the Self or Ātman. But non-Advaitic commentators interpret एषः as 'the supreme Ātman (God)' and यम् as 'whomever'; i.e., 'It is attained by him alone whomever God chooses.'

[2] *This, his (own) Ātman etc.*—Ātman which is in himself, reveals Its true nature to him. This passage explains the real significance of the attaining of Ātman.]

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

दुश्चरितात् from wickedness न neither अविरतः the unrefrained, न अशान्तः nor the unrestrained (from the

sense-activities), न असमाहितः nor the unmeditative, न वा अशान्तमानसः nor one with unpacified mind प्रज्ञानेन by knowledge अपि even एनम् this (Ātman) आप्नुयात् can attain.

24. Neither those who have not refrained from wickedness, nor the unrestrained, nor the unmeditative, nor one with unpacified mind, can attain [1] this even by knowledge.

[[1] *Attain this even by knowledge*—i.e. to such a man, even intuitional perception (प्रज्ञानम्) of Ātman becomes impossible. Or प्रज्ञानम् may mean here in its etymological sense, i.e. well-reasoned (intellectual) knowledge.]

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

यस्य whose ब्रह्म the Brāhmaṇa च and क्षत्रम् the Kṣatriya च also उभे both ओदनः food भवतः become. यस्य whose मृत्युः death उपसेचनम् condiment, curry. सः He यत्र where (अस्ति is) (तत् that) इत्था thus कः who वेद knows.

25. (Otherwise), who [1] thus knows where He is?—He [2] whose food is the Brāhmaṇa and the Kṣatriya, and whose condiment is Death.

[The purport of the verse is this: How can the ignorant, with all physical consciousness, know of

that Ātman, the supreme unity: where merge all distinctions of caste and creed, and in whose contemplation Death itself becomes nought?

[1] *Who thus knows etc.*—i.e. besides the one who has the aforesaid proper qualifications, who else can know etc.?

[2] *He whose food etc.*—i.e. in whom all distinctions merge and disappear, and in whom even Death is swallowed up, He being the eternal life.]

तृतीया वल्ली

THIRD CHAPTER

ऋतं पिबन्तौ सुकृतस्य लोके
बुद्धौ गुहां प्रविष्टौ परमे परार्धे । परस्य ब्रह्मणोऽर्धं स्थानम् (तस्मिन् हृदयाकाशे इत्यर्थः)
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

लोके in this world (in this body) सुकृतस्य of good deeds ऋतम् the result (lit. the truth) पिबन्तौ enjoying, परमे परार्धे in the supreme cavity of the heart गुहाम् into intelligence प्रविष्टौ the two who have entered (तौ तिष्ठतः there are the two) ब्रह्मविदः the knowers of Brahman (तौ them both) छायातपौ (इव) like light and shade वदन्ति say. ये who च likewise पञ्चाग्नयः the householders who maintain the five kinds of sacred fire त्रिणाचिकेताः those who have performed the Nāciketa sacrifice three times.

1. There[1] are the two in the world who have entered into intelligence in the supreme cavity of heart, enjoying[2] the results of their good deeds. The knowers of Brahman call[3] them as light and shade; likewise also (say) those[4] householders who perform the Nāciketa sacrifice three times.

[[1] *There are the two*—i.e. the Jīvātman and the Paramātman—the individual self and the cosmic self.

[2] *Enjoying the results of their good deeds*—Here the Paramātman also is coupled with the Jīvātman in enjoying the fruit of the deeds of the latter; but this should be taken only as a metaphorical expression, as we often speak in the plural when we mean one. The truth is that the Paramātman, the inner immutable essence of the Jīva as well as of the whole universe, is never attached in any way with the works of the former, nor with the modifications of the latter. It is the eternal witness of all life-activity for which the responsibility is only with the Jīva with all its upādhis, viz. the mind, the senses, the Prāṇas and the physical body.

[3] *Call them as light and shade*—The relation between the individual soul and the Supreme Soul is described here as that between light and shade, an object and its image. The object is real, while the image is only a shadow. Or, the simile may refer to their contrary natures one is bound and the other is eternally free.

[4] *Those householders*—The householders are enjoined to maintain the five kinds of sacred fire, viz.—अन्वाहार्यपचन or दक्षिण, गार्हपत्य, आहवनीय, सभ्य and आवसथ्य; hence a householder is commonly called पञ्चाग्निः. Or, it may mean here those who are conversant with the Pañcāgni-vidyā as described in Chāndogyopaniṣad, V. 4-8.]

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ २ ॥

ईजानानाम् for those who perform sacrifices यः which सेतुः bridge (तत् that) नाचिकेतम् the Nāciketa sacrifice शकेमहि (we) are capable of performing. (अपि च and also) तितीर्षताम् for those who want to be emancipated (from the bondage of life) अभयम् free from fear पारम् the bourn (shore) यत् which अक्षरम् the imperishable परम् the supreme ब्रह्म Brahman (lit. the greatest) (तदपि ज्ञातुं शकेमहि we are capable of knowing that also).

2. We are capable of performing the Nāciketa sacrifice which [1] is the bridge for the sacrificers, and (also we can know) the imperishable Supreme Brahman which is the bourn free from fear for those who want to be emancipated.

[[1] *Which is the bridge etc.*—i.e, which takes the sacrificers to the immortal heaven of Brahmā beyond this world of mortal life.]

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

आत्मानम् the soul रथिनम् the master of the chariot who sits within it विद्धि know; शरीरम् the body तु again रथम् the chariot एव verily; बुद्धिम् the intellect तु again

सारथिम् the charioteer विद्धि know; मनः the mind च and प्रग्रहम् the rein एव verily.

3. Know that the soul is the master of the chariot who sits within it, and the body is the chariot. Consider the intellect as the charioteer, and the mind as the rein.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

इन्द्रियाणि the senses हयान् horses आहुः (they) say; विषयान् the sense-objects तेषु to them (the senses) गोचरान् the path. आत्मेन्द्रियमनोयुक्तम् (आत्मा, इन्द्रियाणि and मनः, तैः युक्तम्) united with the body, the senses and the mind (तम् आत्मानम् that Ātman) भोक्ता enjoyer इति thus मनीषिणः the wise आहुः say.

4. The senses, they say, are the horses, and their roads are the sense-objects. The wise call Him the enjoyer (when He is) united with the body, the senses and the mind.

[The real essence of the soul, the Pure Intelligence, the Ātman, can never be the agent, nor an enjoyer of the fruits of any action. It is only when an apparent union between Him and the mind, the senses and the body, is brought about through Avidyā, that He appears as the agent or enjoyer of an action. The mind, through the senses and the

body, acts or enjoys; and this feature of the mind is erroneously imputed to Ātman, as His own inherent nature; intelligence is superimposed on the mind. This is called in the Vedantic language इतरेतराध्यास 'the mutual superimposition'. So when the pure Ātman is thus superimposed on the attributes of the mind, the senses and the body, He gets the name Jīva—the doer of deeds and the enjoyer of their fruits. It is this false shadow of Ātman, the Jīva, that undergoes all troubles of life, such as birth and death.]

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

यः who तु again सदा always अयुक्तेन with unrestrained मनसा mind अविज्ञानवान् devoid of right understanding भवति is, सारथेः of a charioteer दुष्टाश्वाः wicked horses इव like, तस्य his इन्द्रियाणि senses अवश्यानि uncontrollable (भवन्ति become).

5. One who is always of unrestrained mind and devoid of right understanding, his senses become uncontrollable like the wicked horses of a charioteer.

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

यः who तु but सदा always युक्तेन with restrained मनसा mind विज्ञानवान् having right understanding भवति is, सारथेः of a charioteer सदश्वाः good horses इव like तस्य his इन्द्रियाणि the senses वश्यानि controllable (भवन्ति are).

6. But he who is always of restrained mind and has right understanding, his senses are controllable like the good horses of a charioteer.

[As a clever charioteer restrains the horses of a chariot by intelligent manipulation of the reins, so one can bring the senses under control through proper discrimination (Vijñāna) and the employment of will-force (Manas).]

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाशुचिः ।
न स तत् पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

यः who तु but अविज्ञानवान् without the right understanding अमनस्कः thoughtless, of uncontrolled mind सदा always अशुचिः impure भवति is, सः he तत् that पदम् goal (state) न आप्नोति never attains, संसारम् the round of births and deaths च and अधिगच्छति gets into.

7. And he who is devoid of proper understanding, thoughtless and always impure, never attains that goal, and gets into the round of births and deaths.

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत् पदमाप्नोति यस्माद् भूयो न जायते ॥८॥

यः who तु but विज्ञानवान् intelligent (has the proper understanding) समनस्कः with controlled mind सदा always शुचिः pure भवति is, सः he तु verily तत् that पदम् goal आप्नोति attains यस्मात् whence भूयः again न जायते (one) is not born.

8. But he who is intelligent, ever pure and with the mind controlled, verily reaches that goal whence none is born again.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान् नरः ।
सोऽध्वनः पारमाप्नोति तद् विष्णोः परमं पदम् ॥९॥

यः who नरः the man तु again विज्ञानसारथिः has intelligence as his charioteer, मनःप्रग्रहवान् has the mind as the (well-controlled) rein, सः he अध्वनः of the journey पारम् the end, विष्णोः of Viṣṇu तत् that परमम् the supreme पदम् place, आप्नोति attains.

9. The man who has intelligence for his charioteer and the mind as the (well-controlled) rein,—he attains the end of the journey, that supreme place of Viṣṇu.[1]

[As a man can reach his destination by his chariot, only when his driver is clever and drives the

horses exercising proper control by means of the reins, so the Jīva in the body can attain the immortal state of Viṣṇu, the supreme goal of life, only when intelligent discrimination controls the mind and guides the senses.

[1] *Viṣṇu*—The all-pervading Ātman.]

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥ १० ॥

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥११॥

इन्द्रियेभ्यः than the senses अर्थाः the objects पराः superior, अर्थेभ्यः than the (elements of) objects च and मनः the mind परम् superior, मनसः than the mind तु again बुद्धिः the intellect परा superior, बुद्धेः than the intellect महान् the Great आत्मा Ātman परः superior, महतः than the Mahat अव्यक्तम् the Unmanifested परम् is superior, अव्यक्तात् than the Unmanifested पुरुषः the Puruṣa परः (is) superior, पुरुषात् than the Puruṣa परम् superior न किञ्चित् nothing (अस्ति is) : सा that (Puruṣa) काष्ठा the end, सा that परा the supreme गतिः goal.

10-11. The objects[1] are superior to the senses, the mind[2] is superior to the objects, the intellect is superior to the mind, the Great[3] Ātman is superior again to the intellect. The Unmanifested[4] is superior to the Great

(Ātman), and the Puruṣa is superior to the Unmanifested. Nothing is superior to the Puruṣa, —that is the end, that is the supreme goal.

[Here superiority is ranged in the scale of subtlety of existence. The subtlest of all is the Pure Intelligence, the Puruṣa, the basis of all Life and Substance. Then comes the inscrutable primal matter or energy, the Prakṛti, which veils the Puruṣa and creates in Him the dream of the universe. This first conception of Universal Life is Hiraṇyagarbha; in it are aggregated infinite individual souls whose chief distinguishing features are the intellect (Buddhi) and the mind (Manas). The grosser aspects of the Universal Substance divides itself again into two, viz. as the senses and the sense-objects.

[1] *The objects are superior etc.*—Here 'the objects' means the five rudimentary forms of matter (Pañcamahābhūtas), out of which have come all the objects perceived through the senses. These rudiments of matter are reckoned here as superior to the senses, because the senses or the sense-organs are, like all other objects, made of them. The cause is subtler and more pervasive than the effect; and so, in this sense, the Bhūtas may be called superior to the senses.

[2] *The mind is superior to the objects*—Because it perceives the latter and is subtler than the gross rudimentary matter (Sthūla-mahā-bhūtas). Mind is the product of the subtle matter (Sūkṣma-bhūta).

[3] *The Great Ātman*—i.e. Hiraṇyagarbha, the macrocosmic soul, who is considered as the aggregate of individual souls.

[4] *The Unmanifested*—i.e. the primal matter or Prakṛti, whose first offspring is Hiraṇyagarbha.]

५. - नाहं प्रकाशः सर्वस्य योगमायासमावृतः - गीता ७/२५ .

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

सर्वेषु all भूतेषु in beings गूढ: hidden एषः this आत्मा Ātman न प्रकाशते does not shine (reveal), सूक्ष्मदर्शिभिः by the seers of the subtle अग्र्यया sharp, pointed सूक्ष्मया subtle बुद्धया intellect (एषः आत्मा this Ātman) तु but दृश्यते is seen (realized).

12. This Ātman, hidden in all beings, reveals (itself) not (to all), but is seen (only) by the seers[1] of the subtle through[2] their pointed and subtle intellect.

[[1] *Seers of the subtle*—The sharp, discriminating persons who can perceive the subtleties of objects as enumerated in the previous two verses.

[2] *Through their pointed intellect*—i.e. with the concentrated intellect.]

उपसंहरेत् अत्र छान्दसं दैर्घ्यम्, 'मनसि' इति ।

यच्छेद् वाङ् मनसी
प्राज्ञस्तद् यच्छेज्ज्ञान आत्मनि ।

प्रकाशस्वरूपे बुद्धौ, बुद्धिर्हि मन आदिकरणान्याप्नोतीति आत्मा प्रत्यक्स्वरूपः

ज्ञानमात्मनि महति नियच्छेत्
तद् यच्छेच्छान्त आत्मनि ॥ १३ ॥

प्राज्ञः the wise वाक् speech मनसी in the mind यच्छेत् should merge, तत् that (mind) ज्ञाने आत्मनि in the intellect (lit. in the knowledge-self) यच्छेत् should merge, ज्ञानम् the intellect महति आत्मनि in the Great Self (i.e. Hiraṇyagarbha) नियच्छेत् submerge, तत् that (Great Self) शान्ते आत्मनि in the Peace Self यच्छेत् merge.

13. The wise should merge [1] the speech in the mind and that (mind) in the intellect, the intellect in the Great Self and that (Great Self again) in the Self [2] of Peace.

[[1] *Merge the speech etc.*—Here the reference is to the practice of Saṁyama. First, all the activities of the senses should be stopped and the consciousness should be contracted from the senses and concentrated upon the mind, next the consciousness should be drawn away inward even from the mind and put in the intellect or the higher discriminative faculty of the mind. Then it should be withdrawn from the intellect even and centered in the intuition which comprehends the cosmic existence of life, which can be done only by the proper intuitive feeling of our own pure Ego, the Ahaṅkāra; and then lastly, when the thin veil of ego is also pierced through, consciousness reveals its own singular, pure,

self-contained absolute aspect. This process of self-realizatiou through self-discrimination and introspection is what is known as Jñāna-yoga.

[2] *Self of Peace*—The real self of man, the Ātman, is rightly designated here as the S'ānta-ātman, i.e. Self of Peace, because all the activities of Prakṛti are absolutely negated in it.]

उत्तिष्ठत जाग्रत
प्राप्य वरान् निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत् कवयो वदन्ति ॥ १४ ॥

उत्तिष्ठत arise, जाग्रत awake, वरान् the excellent (teachers) प्राप्य having approached (तत् that, Ātman) निबोधत know, realize. निशिता sharp क्षुरस्य of a razor धारा edge दुरत्यया difficult to cross, दुर्गम् hard to tread तत् that पथः path, (इति so) कवयः the wise वदन्ति say.

14. Arise[1], awake (O man)! Realize (that Ātman), having approached the excellent (teachers). Like the sharp edge of a razor is that path, difficult to cross and hard to tread,—so say the wise.

[The latter half of the verse speaks of the great arduousness of the path of self-realization indicating thereby that it requires utmost caution and

cleverness to reach the goal in this path. *Cf. supra*, II. 7, 8.

[1] *Arise, awake*—i.e. from the slumber of Ignorance.]

अशब्दमस्पर्शमरूपमव्ययं
तथारसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

यत् which अशब्दम् without sound, अस्पर्शम् without touch, अरूपम् without form, अव्ययम् imperishable, तथा so also अरसम् without taste, नित्यम् eternal, अगन्धवत् without smell च and (भवति is), अनाद्यनन्तम् without beginning or end, महतः than Mahat परम् beyond (superior to), ध्रुवम् immutable तत् that (Ātman) निचाय्य having realized मृत्युमुखात् from the jaws of death प्रमुच्यते one is released.

15. Having realized that [1] (Ātman) which is soundless, touchless, formless, imperishable, and also without taste and smell, eternal, without beginning or end, (even) beyond [2] the Mahat, immutable,—one is released [3] from the jaws of death.

[[1] *That (Ātman) which is soundless etc.*—i.e. the Ātman which is of the nature of Pure Intelligence, and beyond all sense-perceptions, having nothing in common with matter.

[2] *Beyond the Mahat*—See note on verse 11.

[3] *Released from the jaws of death*—i.e. is emancipated from the bondage of birth and death, which phenomena become possible only through the ignorance of our real Ātman. In Ātman there is no change like birth and death. It is the eternal, immutable, absolute state of consciousness. To know Ātman means to realize that state of consciousness.]

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

मेधावी the intelligent man (इदम् this) मृत्युप्रोक्तम् told by Death सनातनम् the ancient नाचिकेतम् concerning Naciketas उपाख्यानम् the story उक्त्वा having related श्रुत्वा having heard च and ब्रह्मलोके in the world of Brahman महीयते is glorified.

16. The intelligent one, having [1] heard and related this ancient story of Naciketas told by Death, is [2] glorified in the world of Brahman.

[[1] *Having heard and related*—i.e. being instructed himself by a competent teacher and having imparted the same instruction to other aspiring souls.

[2] *Is glorified*—i.e. becomes one with the infinite in the middle magnificence of Brahman.]

य इमं परमं गुह्यं
श्रावयेत् ब्रह्मसंसदि ।

प्रयतः श्राद्धकाले वा

तदानन्त्याय कल्पते ॥ १७ ॥

अस्य तत् श्राद्धम् अनन्तफलाय समाधते

तदानन्त्याय कल्पत इति ॥

यः who प्रयतः with great devotion परमम् supremely गुह्यम् mysterious इदम् this (story) ब्रह्मसंसदि in the assembly of Brāhmaṇas, श्राद्धकाले at the time of S'rāddha ceremony वा or श्रावयेत् repeats, तत् that आनन्त्याय for infinite (rewards) कल्पते becomes fit.

17. He who repeats this supremely mysterious (story) with great devotion in[1] the assembly of Brāhmaṇas or at[2] the time of S'rāddha ceremony, obtains thereby infinite rewards.

[The last clause of the verse has been repeated twice, indicating the end of the First Book.

[1] *In the assembly of Brāhmāṇas*—i.e. in the assembly of intelligent devotees who only are able to understand the supreme mystery and glories of Ātman revealed in the story of Naciketas.

[2] *At the time of S'rāddha ceremony*—S'rāddha is the ceremony done in honour of the departed to bring peace to their souls. Hence, that has been considered as the fit occasion for delineating the glories of Ātman as embodied in this story of Naciketas.]

द्वितीयोऽध्यायः

SECOND PART

चतुर्थी वल्ली

FOURTH CHAPTER

पराञ्चि खानि व्यतृणत् स्वयम्भू-
स्तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

स्वयम्भूः the self-existent (God) खानि the senses (lit. openings) पराञ्चि going outwards व्यतृणत् (so) created with defects, punished; तस्मात् therefore पराङ् the external पश्यति sees, न अन्तरात्मन् not the internal self. कश्चित् some धीरः wise man अमृतत्वम् immortality इच्छन् desiring आवृत्तचक्षुः with his eyes turned (inside) प्रत्यगात्मानम् the inner self ऐक्षत् saw (sees).

1. The self-existent (God) has rendered the senses (so) defective that they go outward, and hence man sees the external and not the internal self. (Only, perchance) some wise man

desirous of immortality turns[1] his eyes in, and beholds the inner Ātman.

[[1] *Turns his eyes in*—Here the word 'eyes' is figuratively used for all the senses.]

पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

बालाः children पराचः external कामान् pleasures अनुयन्ति pursue, ते they विततस्य wide-spread मृत्योः of death पाशम् snare यन्ति go (fall into). अथ so इह in this world धीराः the wise अध्रुवेषु in the midst of non-eternals अमृतत्वम् immortality ध्रुवम् the eternal विदित्वा having known न प्रार्थयन्ते do not desire.

2. Children[1] pursue the external pleasures, (and so) they fall into the snare of the wide-spread[2] death. But the wise do not desire (anything) in this world, having known what is eternally immortal, in the midst of all non-eternals.

[[1] *Children*—i.e. childish, inexperienced, ignorant souls.

[2] *Wide-spread death*—Here by 'death' are signified all the changes in life, viz. birth, death, disease, old age, etc.]

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ।
एतद् वै तत् ॥ ३ ॥

येन एतेन एव by which (Ātman) रूपम् form (light), रसम् taste, गन्धम् smell, शब्दान् sounds, स्पर्शान् touches मैथुनान् sexual contacts च and विजानाति knows, अत्र in this world (आत्मन: अविज्ञेयम् unknowable to the Ātman) किम् what परिशिष्यते remains. एतत् this वै verily तत् that (Ātman)..

3. That[1] Ātman by which man cognizes light, taste, smell, sounds, touches and the sexual contacts,—what is there unknowable to that Ātman in this world? This is verily that (Ātman thou hast wanted to know).

[[1] *That Ātman by which man cognizes, etc.*—i.e. the pure Intelligence which is at the back of all the sense perceptions and even of the mind.]

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

स्वप्नान्तम् the objects of dream, जागरितान्तम् the objects of the waking state च and उभौ both येन by which अनुपश्यति sees (तम् that) महान्तम् great विभुम् the all-pervading (unlimited) आत्मानम् the Ātman

मत्वा having realized धीरः the wise man न शोचति grieves not.

4. The wise man grieves not, having realized that great, all-pervading Ātman through[1] which one perceives all objects in dream as well as in the waking state.

[[1] *Through which one perceives etc.*—Ātman is that pure Intelligence which makes us conscious of our sleep, or dream, or the awakened state.]

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ।
एतद् वै तत् ॥ ५ ॥

यः who इमम् this मध्वदम् the enjoyer of honey जीवम् the sustainer of life आत्मानम् the Ātman भूतभव्यस्य of the past and the future ईशानम् the lord अन्तिकात् very near वेद knows, (सः he) ततः thereafter न विजुगुप्सते does not fear (lit. does not intend to hide himself).

5. He who knows this Ātman, the enjoyer of honey[1], the sustainer of life and the lord of the past and the future, as[2] very near,—he fears no more thereafter. This is verily that.

[[1] *Honey*—the consequences of Karma.
[2] *As very near*—i.e. within this body, as the very self.]

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत ।
एतद् वै तत् ॥ ६ ॥

यः who पूर्वम् in the beginning तपसः of knowledge (penance) जातम् born, अद्भ्यः to waters पूर्वम् prior अजायत was born, गुहाम् the heart प्रविश्य having entered भूतेभिः with the elements तिष्ठन्तम् dwelling (तम् him) यः who व्यपश्यत realizes (lit. sees well), (सः ब्रह्म एव पश्यति he verily sees Brahman).

6. He[1] who was born of knowledge in the beginning, and born[2] (even) prior to the waters,—(one) who sees him as dwelling[3] with the elements, having entered the heart, (he verily sees Brahman). This is verily that.

[Brahman in the macrocosmic (Samaṣṭi) aspect is Hiraṇyagarbha and in the individualized, finite (Vyaṣṭi) or microcosmic aspect is the Jīva. He who knows Brahman through both of these two aspects of His, knows Him indeed.

[1] *He who was born of knowledge*—The reference is to Hiraṇyagarbha, the Brahmā of the Purāṇas, who is the first manifestation of Brahman, through His Tapas, i.e. knowledge. In the Muṇḍakopaniṣad it is said, तपसा चीयते ब्रह्म, through Tapas Brahman is augmented (i.e. manifested in the form of many) and next it explains itself by saying :—यः सर्वज्ञः सर्वविद् यस्य

ज्ञानमयं तपः । तस्मादेतद् ब्रह्म नाम रूपमन्नञ्च जायते ॥ Of Him who is omniscient and omni-perceiver, and whose Tapas consists of knowledge,—of him (the Highest Brahman) are born this Brahmā (Hiraṇyagarbha), name, form and matter.

[2] *Born prior to waters*—By 'water' all the five elements are meant here by implication.

[3] *Dwelling with the elements*—i.e., dwelling inside the body which is made of the five elements.]

हिरण्यगर्भरूपेण परब्रह्मणः सम्भवति शब्दादीनाम् अदनात् अदितिः

या प्राणेन संभवत्यदितिर्देवतामयी । सर्वदेवात्मिका सर्वदेवजननीत्वात्
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत ।
एतद् वै तत् ॥ ७ ॥

या who देवतामयी the soul of gods, अदितिः Aditi (lit. one who eats) प्राणेन in the form of Prāṇa संभवति manifests, या who भूतेभिः with the elements व्यजायत was created, गुहाम् the heart प्रविश्य having entered तिष्ठन्तीम् existing (तां यः पश्यति स ब्रह्म एव पश्यति he who sees her, sees Brahman indeed).

7. Aditi [1], the soul of gods, who manifested in the form of Prāṇa [2] and was created with the elements, who dwells having entered the heart,—(he who knows her, knows Brahman indeed). This is verily that.

[[1] *Aditi*—Hiraṇyagarbha is called here Aditi because he is the sole enjoyer of the whole universe.

[2] *Prāṇa*—Hiraṇyagarbha, the cosmic life.]

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ।
एतद् वै तत् ॥ ८ ॥

गर्भिणीभिः by the pregnant women सुभृतः well preserved, well-nourished गर्भः fœtus इव like, अरण्योः in the two fire-sticks निहितः lodged जातवेदाः omniscient अग्निः the god of fire, जागृवद्भिः by the awakened हविष्मद्भिः by those who offer oblations to the sacrificial fire मनुष्येभिः by men दिवे दिवे day after day ईड्यः worshipful (भवति becomes).

8. Like the fœtus well preserved by the pregnant mother, the omniscient Agni, lodged[1] in the two fire-sticks, is worshipped day after day by the[2] awakened men and the sacrificial[3] offerers. This is verily that.

[Here is the indication that the same Brahman is worshipped as Īs'vara by the Jñānin through meditation, and as Agni by the householders through sacrifices.

[1] *Lodged in the two fire-sticks*—In the Vedic sacrifices the fire is to be ignited with two specific wooden sticks, the Uttarāraṇi (upper stick) and the Adharāraṇi (lower stick), by rubbing them against each other.

[2] *The awakened men*—The jñānins or the Sannyāsins.

[3] *Sacrificial offerers*—The Karmins or the householders.]

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन ।
एतद् वै तत् ॥ ९ ॥

सूर्यः the sun यतः from which उदेति rises यत्र to which अस्तं गच्छति merges च and, सर्वे all देवाः gods तम् in that अर्पिताः are fixed, तत् that न कश्चन none उ verily अत्येति transcends.

9. That from which the sun rises and into which it merges again,—in that are all [1] the gods fixed, and none can verily transcend it. This is verily that.

[[1] *All the gods fixed*—i.e. like the spokes of a wheel to its axle.]

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥१०॥

यत् what एव indeed इह here तत् that अमुत्र there यत् what अमुत्र there तत् that अनु accordingly इह here. सः he मृत्योः after death मृत्युम् death आप्नोति meets यः who इह here नाना इव as different पश्यति sees.

10. Whatever is here [1], that is there [2]; what is there, the same is here. He who sees here

as different, meets[3] with death again and again.

[There are two states of the Being, the absolute and the manifested, and so essentially there is no difference between the two. The wave and the ocean are not materially different. But from the standpoint of a Vivartavādin (one who views the Universe as an illusory transformation of Brahman) like S'aṅkarācārya, this is true only in a peculiar sense. With him, there can be no two real states of Being. The Being is eternal, ever immutable, absolute existence; it mutates only in appearance, which is nothing but a self-evolved *seeming* limitation of the Being. Hence the substance of the appearance and the Being in itself are identical; only ignorance makes them look different.

[1] *Here*—i.e., in this manifested world, or in this body.

[2] *There*—The absolute state of Brahman.

[3] *Meets death after death*—i.e., has to undergo various births and deaths through his ignorance of the reality.]

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥

मनसा by mind एव alone इदम् this आप्तव्यम् to be obtained (realized), इह here किञ्चन whatever नाना difference, variousness न अस्ति does not exist. यः who

इह here नाना इव as different पश्यति sees, सः he मृत्योः from death मृत्युम् to death गच्छति goes.

11. By mind[1] alone this[2] is to be realized, and (then[3]) there is no difference here. From death to death he goes, who sees as if there is difference here.

[[1] *Mind*—Pure mind.
[2] *This*—The absolute Brahman.
[3] *Then there is etc.*—Having realized Brahman by pure mind, one comes to perceive that this universe is only the manifestation, an expression, of the same Brahman, and so not essentially different from him.]

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ।
एतद् वै तत् ॥ १२ ॥

अङ्गुष्ठमात्रः of the size of a thumb पुरुषः the Puruṣa (person) मध्ये आत्मनि within the body तिष्ठति dwells. (सः he) भूतभव्यस्य of the past and the future ईशानः lord, ततः thenceforward न विजुगुप्सते (one) fears no more. एतत् this (is) वै verily तत् that.

12. The[1] Puruṣa of[2] the size of a thumb dwells within the body. He is the lord of the past and the future, and thenceforward[3] one fears no more. This is verily that.

[[1] *The Puruṣa*—Ātman is called Puruṣa because he lives in the city (Puri) of the body, or because he fills the whole universe (Pūrṇa).

[2] *Of the size of a thumb*—Ātman is spoken of here and in the next verse as of the size of a thumb, because he is meditated upon as a light of the size of a thumb in the cavity of the heart, commonly called the 'lotus of the heart' by the Yogins. The assigning of a size to Ātman which is really beyond all limitation of time and space, is to facilitate meditation, and should not be understood as literally true. Cf. S'aṅkarācārya's S'ārīraka-bhāṣya and also Rāmānuja's S'rībhāṣya, I. iii. 24 and 25.

[3] *Thenceforward one fears no more.*—Cf.—IV. 5.]

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ।
एतद् वै तत् ॥ १३ ॥

अङ्गुष्ठमात्रः of the size of a thumb पुरुषः the Puruṣa भूतभव्यस्य of the past and the future ईशानः lord, अधूमकः smokeless ज्योतिः light इव like; सः he एव verily अद्य today, सः he उ also श्वः tomorrow (वर्तिष्यते will continue to exist). एतत् this (is) वै verily तत् that.

13. The Puruṣa of the size of a thumb, the lord of the past and the future, is like a light without smoke; he[1] is verily (the same) today and tomorrow. This is verily that.

[1 *He is verily etc.*—He exists immutably through all times—past, present and future.]

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

यथा as दुर्गे on the (high) peak वृष्टम् rained उदकम् water पर्वतेषु to the hill-sides विधावति runs in various ways, एवम् so धर्मान् the attributes पृथक् different पश्यन् having seen, तान् them एव verily अनुविधावति runs after.

14. As the rain-water fallen on a (high) peak runs down to the hill-sides variously, even so he who [1] sees the attributes as different verily [2] runs after them.

[The force of the simile is not very clear. Probably it means that as the rain-water suffers distraction and defilement by its seeking the manifold hill-sides abandoning the unity of the peak, although the peak and the valleys are of the same mountain, so the man who sees differences in life by the qualifying adjuncts and expressions of Brahman, suffers bondage, being caught in their net.

1 *Who sees the attributes as different*—i.e., who sees actual difference between life and life, following and emphasizing upon the different attributes (upādhis) that set up the difference in expression, without having known the real underlying principle of unity, the Ātman.

[2] *Verily runs after them*—i.e., is verily dragged into the snares of birth and death, being allured by those attributes known as matter.]

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

गौतम O Gautama (Naciketas), यथा as शुद्धम् pure उदकम् water शुद्धे (उदके) into pure (water) आसिक्तम् poured तादृक् एव the same भवति becomes, विजानत: who knows (the unity) मुने: of the sage आत्मा self एवम् thus भवति becomes.

15. As pure water poured into pure water becomes the same, so[1] becomes the self of the sage, O Gautama, who knows (the unity of the Ātman).

[[1] *So becomes the self etc.*—i.e., the self of the sage which has been purged of its dross, the ego, by the right knowledge, becomes one with the Universal Self, Brahman.]

पञ्चमी वल्ली

FIFTH CHAPTER

अवक्रमेकरूपं चेतः ज्ञानं यस्य तस्य आत्मनः

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

ज्ञानपूर्वकं ध्यात्वा तमात्मानम् **अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ।**

एतद् वै तत् ॥ १ ॥

अजस्य of the unborn, अवक्रचेतसः of undimmed intelligence (lit. straight, i.e. eternally existent, intelligence) (आत्मनः of Ātman) एकादशद्वारम् with eleven gates पुरम् city (अस्ति is, तम् Him) अनुष्ठाय having meditated upon, (नरः man) न शोचति grieves not; विमुक्तः liberated (from the bonds of ignorance) विमुच्यते becomes free (from birth and death) च and also. एतत् this (is) वै verily तत् that.

1. The city[1] of the unborn, of the undimmed intelligence (i.e. Ātman), is of eleven gates. Having meditated upon him, one grieves no more, and, being liberated (from all bonds of ignorance), one becomes free (from the trammels of birth and death). This is verily that.

[[1] *The city of eleven gates*—i.e., the body which has eleven gates, seven in the head, the navel, the two lower ones, and the one at the top of the head. Cf. Bhagavad Gītā—V. 13.]

हंसः शुचिषद् वसुरन्तरिक्षसद्
होता वेदिषदतिथिर्दुरोणसत् ।
नृषद् वरसदृतसद् व्योमसदब्जा गोजा
ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

(सः आत्मा that Ātman) शुचिषत् dwelling in the heavens हंसः the sun (lit. one who moves), अन्तरिक्षसत् existing in the sky वसुः air, वेदिषत् existing on the sacrificial altar (or on earth) होता fire (lit. the sacrificer), दुरोणसत् dwelling in the jar अतिथिः guest (Soma), नृषत् dwelling in man, वरसत् dwelling in the superior (gods), ऋतसत् dwelling in the sacrifice, व्योमसत् dwelling in the sky, अब्जा born in water, गोजा born on earth, ऋतजा born in the sacrifice, अद्रिजा born on the mountains, ऋतम् the true, बृहत् the great.

2. He is the sun dwelling in the heavens, the air dwelling in the sky, the fire existing on the altar, the guest (Soma) dwelling in the jar; He is in man, in the gods, in the sacrifice, in the sky; (He[1] is) born in water, born[2] on earth, born in the sacrifice, born[3] on the mountains; (He is) the true; (He is) the great.

[Here the S'ruti asserts the omnipresent nature of Ātman.

[1] *(He is) born in water*—In the form of aquatic animals and insects.

[2] *Born on earth*—In the form of plants, herbs, corns, etc.

[3] *Born on mountains*—In the form of rivers etc.]

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

(सः He) प्राणम् the Prāṇa ऊर्ध्वम् upward उन्नयति sends up, अपानम् the Apāna प्रत्यक् downward अस्यति throws. मध्ये In the middle (heart) आसीनम् seated (तम् that) वामनम् the adorable विश्वे all देवाः gods (senses) उपासते worship, serve.

3. (He) sends the Prāṇa[1] upward and throws the Apāna[2] downward. All[3] the gods worship that adorable one seated in the middle.

[[1] *Prāṇa & [2] Apāna*—It was held by the ancient philosophers of India, that the whole physical function of the body is carried on by five principal kinds of vital energy known as Prāṇa, Apāna, Samāna, Udāna and Vyāna. There are again five minor divisions known as Upaprāṇas. All these are simply so many aspects of the one vital energy, which also is nothing but an expression of the cosmic force called Mukhyaprāṇa—the chief dynamic principle of existence manifesting both through the animate and the inanimate. But different names are, however, given according to the different physiological functions performed by the vital Prāṇa; when it manifests

through the work of the lungs and respiration, it is called Prāṇa; when it works in the colon and bladder, it is called Apāna; when it works through the digestive system, it is called Samāna; when it works through the larynx and produces voice, it is called Udāna; and when it expresses itself through the blood-circulation and nerve-currents, it is named Vyāna. Prāṇa is sometimes wrongly translated as "breath": breath is only one of the many manifestations of Prāṇa.

[3] *All the gods etc.*—i.e., all the senses, including mind, worship their lord, Ātman, by the proper discharge of their allotted duties. They gather experience from the outside world and present them to him; that is their worship. All the senses and Prāṇas become active for Ātman.]

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद् विमुच्यमानस्य किमत्र परिशिष्यते ।
एतद् वै तत् ॥ ४ ॥

अस्य of this शरीरस्थस्य existing within the body देहिनः of the owner of the body (soul) विस्रंसमानस्य of him who is separated, देहात् from the body विमुच्यमानस्य of him who has been freed, अत्र here (in this body) किम् what परिशिष्यते remains. एतत् this (is) वै verily तत् that.

4. What[1] remains here[2] of that owner of the body—of him who dwells in it—when separated

and freed from the body (after death)? This is verily that.

[[1] *What remains*—i.e., nothing remains of that Ātman in the body, when He is gone out of it. So the whole body disintegrates thereafter.

[2] *Here*—In this body.]

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

कश्चन one मर्त्यः the mortal (the body, or man in the ordinary sense) न प्राणेन neither by Prāṇa, न अपानेन nor by Apāna जीवति lives, इतरेण by something other (than these) तु but जीवन्ति (they) live, यस्मिन् on whom एतौ these उपाश्रितौ depend.

5. No mortal ever lives by Prāṇa, or by Apāna. But they live by something different, on whom these depend.

[Here Prāṇa and Apāna only are mentioned to imply all the Prāṇas and the senses.]

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

गौतम O Gautama (Naciketas) हन्त now ते to thee इदम् this गुह्यम् the mysterious सनातनम् the eternal ब्रह्म Brahman प्रवक्ष्यामि shall tell; मरणम् death प्राप्य

meeting आत्मा the self यथा what भवति happens (becomes) (तदपि that also) च and (प्रवक्ष्यामि I shall tell).

6. Now I shall tell thee (again), O Gautama, of the mysterious, eternal Brahman, (and also) what happens to the self after meeting death.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

यथाकर्म according to the work, यथाश्रुतम् according to the knowledge, अन्ये some देहिनः souls who own bodies शरीरत्वाय to have a body योनिम् womb प्रपद्यन्ते go (enter), अन्ये others स्थाणुम् plant (lit. immovable) अनुसंयन्ति go.

7. Some souls enter the womb to have a body, others go to the plants,—just according to their work, and according to their knowledge.

[Here the S'ruti clearly speaks of the law of Karma and reincarnation. According to the Sāttvika, Rājasika and Tāmasika Karma and knowledge, the possibility of man's rebirth ranges from the plane of gods down to the plant life.]

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।
एतद् वै तत् ॥ ८ ॥

यः who एषः this पुरुषः Puruṣa सुप्तेषु while (we are) asleep कामं कामम् different desirable objects निर्मिमाणः shaping जागर्ति remains awake, तत् that एव verily शुक्रम् the pure, तत् that ब्रह्म Brahman, तत् एव that also अमृतम् immortal उच्यते is called. सर्वे all लोकाः worlds तस्मिन् in that श्रिताः rest. तत् that उ verily कश्चन any one न अत्येति does not transcend. एतत् this (is) वै verily तत् that.

8. The Puruṣa who remains awake shaping[1] (all sorts of) objects of desires even while we sleep,—verily that is the pure, the Brahman, and that is also called the immortal. In that rest all the worlds, and none can transcend that. Verily this is that.

[The Pure Intelligence remains as the witness of all the three states of consciousness, viz.—waking state, dreaming state and the state of dreamless deep sleep. Even in the last state, when the mind and the senses remain dormant, the existence of that Pure Intelligence is testified by the memory of a negative consciousness which we carry with us when we come out of that state: we feel that we had a deep sleep, and were not conscious of anything.

[1] *Shaping* (*all sorts,*) *of etc.*—i.e. in dream.]

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥९॥

यथा as एकः one single अग्निः fire भुवनम् the world प्रविष्टः (सन्) having entered रूपम् रूपम् to every form प्रतिरूपः alike in form बभूव becomes, तथा so एकः one single सर्वभूतान्तरात्मा the Ātman that exists in all the beings रूपम् रूपम् to every form प्रतिरूपः alike (भवति becomes); बहिः beyond च and.

9. As one fire, having entered the world, assumes forms according to the shapes of the different objects (it burns), so the one Ātman that exists in all the beings appears in (different) forms according to the different objects (it enters); and it (exists[1]) also beyond them.

[[1] *(Exists) also beyond them*—The one Ātman not only pervades all the beings and appears variously according to the different forms it embodies, but in its own pure nature it is quite separate from those forms and is unaffected by them. Through the upādhis (i.e. the mind, the senses and the body) it assumes various forms but in itself it is transcendental and beyond all name and form.]

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥१०॥

एकः one single वायुः air यथा as भुवनम् the world प्रविष्टः (सन्) having entered रूपम् रूपम् to the different forms प्रतिरूपः alike in form बभूव becomes, तथा so एकः one सर्वभूतान्तरात्मा the Ātman that abides in the heart of all beings रूपम् रूपम् to the different forms प्रतिरूपः alike in form (भवति becomes); बहिः beyond च and.

10. As one air, having come into the world, assumes (different) forms according to the different objects (it enters as breath) so the one Ātman that abides in the heart of all beings appears in different forms according to the different objects (it enters); and it (exists) also beyond them.

सूर्यो यथा सर्वलोकस्य चक्षु-
र्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

सर्वलोकस्य of all beings चक्षुः eye सूर्यः the sun यथा as चाक्षुषैः by ocular बाह्यदोषैः external impurities न लिप्यते is not contaminated, तथा so एकः one सर्वभूतान्तरात्मा the soul that resides in all beings लोकदुःखेन to the miseries of the world न लिप्यते does not get attached, (यतः सः because he) बाह्यः separate, beyond.

11. As the sun, the eye of the whole world, is not contaminated by the external ocular im-

purities, so, being beyond the world, the one Ātman that resides in all beings is never touched by the miseries of the world.

[The light of the sun makes everything visible, yet it is not contaminated by the defects of the objects it illumines; so the transcendental Ātman, making every life possible by its existence, remains untouched by the miseries of the world, i.e. by the Karma and the bondages it entails on life. It is the inscrutable Avidyā or nescience that has superimposed the phenomena of personality and the world, the subject and the object—upon the transcendental Ātman, just as the phenomenon of snake is superimposed upon a piece of rope when seen in the dark or dim light through ignorance; and as such, the superimposition does not affect in the least the real nature of the Ātman, as the rope is never really affected by the snake seen in its place.

Here is the clear indication of the Vivartavāda or the doctrine of superimposition propounded by S'rī S'aṅkarācārya.]

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

यः who एकः one वशी controller सर्वभूतान्तरात्मा the soul of all beings एकम् one single रूपम् form बहुधा manifold करोति does; तम् Him ये those धीराः wise men आत्मस्थम् as existing within the self अनुपश्यन्ति see, तेषाम् their (एव alone) शाश्वतम् eternal सुखम् happiness (भवति is), इतरेषाम् others' न not.

12. (That) one (Supreme) Ruler, the soul of all beings, who makes His one form manifold,—those wise men who perceive Him as existing in their own self, to them belongs eternal happiness, and to none else.

नित्योऽनित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

अनित्यानाम् in the midst of non-eternals नित्यः the eternal, चेतनानाम् of the conscious चेतनः consciousness (intelligence), एकः one (सन् being) यः who बहूनाम् of many कामान् desires विदधाति fulfils, ये those धीराः wise men तम् Him आत्मस्थम् existing within the self अनुपश्यन्ति perceive, तेषाम् their शाश्वती eternal शान्तिः peace, इतरेषाम् others' न not.

13. He, the eternal[1] among non-eternals, the intelligence in the intelligent, who, though

One, fulfils[2] the desires of many,—those wise men who perceive Him as existing within their own self, to them belongs eternal peace, and to none else.

[[1] *Eternal among non-eternal*—The world is a flux, a constant change of appearances, a transient play of name and form. Hence it is rightly called non-eternal. But no flux could be possible without a basis that is unchangeable, as no flowing river could be possible without a permanent bed to flow upon. So Ātman, the immutable absolute consciousness, is perceived to be the eternal basis of the shifting shadows of the world-phenomena. The relation between Brahman and the universe is similar to what exists between picture-shadows and screen in cinematograph, or between the form of an object and its atomic constituents; one is real and permanent, and other is shadowy and evanescent.

[2] *fulfils the desires of many*—By dispensing to the Jīvas the due results of their Karma through the administration of the law.]

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥१४॥

(यतय: the sages तम् that) अनिर्देश्यम् indescribable परमम् supreme सुखम् bliss तत् that एतत् this इति thus

मन्यन्ते think (perceive), कथं नु how तद् that विजानीयाम् shall I know ? किम् whether उ भाति shines (in its own light) वा or विभाति is luminous (in another's light).

14. (The sages) perceive that indescribable supreme joy as[1] 'this is that'. How shall I know that? Does it shine (in its own light), or is it effulgent (in another's light)?

[The exact import of the second line is not very clear. According to S'aṅkara, it means: How shall I know that bliss, i.e., how shall I realize that bliss as my own self, as do the desireless sages? Does it shine in its own self-effulgence? Will it be perceived clearly as my own self shining in my Buddhi (or consciousness), or not?' But the latter portion of this interpretation is at once forced and unwarranted, because it would appear then very strange that such an utterance of doubt should come from Yama himself, the seer of Truth.

Either it must be the utterance of Naciketas, or by these words Yama meant to evoke doubt in the mind of Naciketas about the self-effulgence of Ātman, so that it may naturally lead to the solution contained in the next verse. In either case, it is necessary here also to take विभाति in the sense of अनुभाति as it has been taken in the next verse.

[1] *As this is that*—i.e., as an object of direct perception.]

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

तत्र there सूर्यः the sun न भाति does not shine, चन्द्रतारकम् न nor the moon and stars; इमाः these विद्युतः lightnings न भान्ति do not shine, अयम् this अग्निः fire कुतः how (भायात् can shine). तम् that भान्तम् shining एव verily सर्वम् all अनुभाति shines after. तस्य its भासा by light इदम् this सर्वम् all विभाति shines.

15. The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When that shines, everything shines after that. By its light all this is lighted.

षष्ठी वल्ली

SIXTH CHAPTER

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।
एतद् वै तत् ॥ १ ॥

ऊर्ध्वमूल: with roots upwards अवाक्शाखः with branches downwards एषः this सनातनः ancient अश्वत्थः the holy fig tree or As'vattha (lit. that which does not last till tomorrow, i.e., perishable). तत् that एव verily शुक्रम् the pure, तत् that ब्रह्म Brahman, तत् that एव also अमृतम् the immortal उच्यते is called. सर्वे all लोकाः worlds तस्मिन् in that श्रिताः rest. तत् that उ verily कश्चन any one न अत्येति does not transcend. एतत् this वै verily तत् that.

1. This is the ancient As'vattha tree whose roots are above and whose branches (spread) below. That is verily the pure, that is Brahman, and that is also called the immortal. In that rest all the worlds, and none can transcend it. Verily this is that.

[Here creation is compared with a tree whose root is the unmanifested Absolute Brahman, as from Him

the whole universe proceeds. But the tree also is called here Brahman, as the creation is nothing but the manifestation of His Saguṇa nature, of His Māyās'akti. cf. Bhagavad Gītā, XV. 1-3.]

यदिदं किञ्च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद् विदुरमृतास्ते भवन्ति ॥ २ ॥

यत् किञ्च whatever इदम् this जगत् universe सर्वम् all प्राणे (सति) the Prāṇa being present निःसृतम् coming out, being manifested एजति vibrates. (सः He) महत् great भयम् terror, उद्यतम् raised वज्रम् thunderbolt. ये who एतत् this विदुः know ते they अमृताः immortal भवन्ति become.

2. The Prāṇa[1] being present this whole universe comes out of Him and vibrates[2] with in Him. He is a great terror like[3] the raised thunderbolt. Those who know this[4] become immortal.

[[1] *Prāṇa*—Brahman as the master of creation.

[2] Creation is a motion, a vibration of energy, and it is possible only within something that is unvibratory, motionless or changeless, i.e., in the Absolute. Hence it is said that the whole universe vibrates in Brahman, He being the basis of this constantly changing universe. The expression also implies that the creation, maintenance and dissolution of this universe are under the guidance of a

divine law which none can transgress. This is made clear in the next line.

[3] *Like the raised thunderbolt etc.*—One of His aspects is 'universal law' and everything is under His stern control,—nothing can escape His relentless grasp. Hence He is called the mighty terror.

[4] *This*—That Brahman is the sole cause of this cosmic manifestation and that He is also the law guiding the cosmos from within as well as the witness of all our mental activities.]

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

अस्य भयात् for fear of Him अग्निः fire तपति burns, (अस्य) भयात् for fear of Him सूर्यः the sun तपति shines, (अस्य) भयात् for fear oi Him इन्द्रः च Indra वायुः Vāyu (God of air) पञ्चमः the fifth मृत्युः Death (God of death) च and धावति proceed (with their respective functions).

3. For fear of Him the fire burns; for fear of Him shines the sun; for fear of Him do Indra, Vāyu and Death, the fifth, proceed (with their respective functions).

इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

इह here शरीरस्य of this body विस्रसः fall प्राक् before (तत् ब्रह्म that Brahman) बोद्धुम् to know अशकत् is able

चेत् if (संसारबन्धनात् विमुच्यते becomes free from the bondage of the world); (न चेत् if not) ततः then सर्गेषु लोकेषु in the worlds of creation शरीरत्वाय to get body कल्पते becomes possible.

4. If one is able to realize (that Brahman) here, before the fall of the body, (one becomes free from the bondage of the world); (if not), one has to take body (again) in the worlds of creation.

यथादर्शे तथात्मनि
यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्व-
लोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

यथा as आदर्शे in the looking-glass, तथा so आत्मनि in the self (or in the intelligence), यथा as स्वप्ने in dream तथा so पितृलोके in the world of manes, यथा as अप्सु in the water तथा so गन्धर्वलोके in the world of Gandharvas परिददृशे seen इव as if, ब्रह्मलोके in the world of Brahmā छायातपयोः light and shade इव like.

5. (Brahman is seen) in the self as (one sees oneself) in the mirror; in the world of manes, as (one perceives oneself) in dream; in the world of Gandharvas, as (one's reflection) is seen in the water; in the world of Brahmā, as light and shade.

[How Brahman is perceived differently in different planes of consciousness is described here by similes. In the self of one embodied in this world, Brahman can be perceived distinctly as an image in a mirror. This distinctness becomes less and less in the worlds like those of the manes, Gandharvas, etc. But in the Brahmaloka, which is reached by persons who follow Krama-mukti, the Brahman is no doubt realized clearly—as distinctly as light is separated from darkness—but as it is reached only with great effort, one should try to realize Him in the self itself.]

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

पृथक् उत्पद्यमानानाम् of those of separated origin इन्द्रियाणाम् of the senses पृथक् separate भावम् existence उदयास्तमयौ rising and setting च and यत् which, धीरः the wise one (एतत् this) मत्वा having known न शोचति grieves not.

6. The wise one, having known the distinct[1] nature of senses which are separately[2] produced, as well as about their[3] rising and setting, grieves not.

[[1] *Distinct nature*—i.e., the absolute distinctness of the senses from the Ātman.

[2] *Separately produced*—i.e., originated severally from their respective causal elements like Ākās'a and others.

[3] *Their rising and setting*—i.e., their expression and dormancy as perceived in the waking and sleeping states. The force of the epithet is that the senses (including the mind), on account of their changeful nature, can very well be distinguished and separated from Ātman, which is changeless and eternal.]

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

इन्द्रियेभ्यः than the senses मनः the mind परम् beyond, मनसः than the mind सत्वम् the intellect (Buddhi) उत्तमम् superior (i.e., subtler and beyond), महान् आत्मा the Great Ātman सत्वात् than the intellect अधि beyond, महतः than the Great Ātman अव्यक्तम् the Unmanifested (Prakṛti) उत्तमम् superior.

7. Beyond the senses is the mind, beyond the mind is the intellect, beyond the intellect is the Great Ātman. Superior to the Great Ātman [1] is the Unmanifested.

[[1] *The Great Ātman*—Hiraṇyagarbha. Cf. III. 10-11.]

बुद्ध्यादिसर्वसंसारधर्मवर्जितः

अव्यक्तात् तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

व्यापकः all-pervading अलिङ्गः devoid of all distinctive marks (i.e., imperceptible to the senses) एव verily पुरुषः

the Puruṣa तु also अव्यक्तात् than the Unmanifested च and परः beyond; यम् whom ज्ञात्वा having known जन्तुः creature मुच्यते is emancipated, अमृतत्वम् immortality च also गच्छति attains.

8. And verily beyond also the Unmanifested is the all-pervading Puruṣa devoid of all distinctive marks, knowing whom (every) creature is emancipated and attains immortality.

न सन्दृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृत्स्थया बुद्ध्या सङ्कल्पादिरूपस्य मनसः नियन्तृत्वेन ईष्टे तया, मननरूपेण सम्यग्दर्शनेन
हृदा मनीषा मनसाभिक्लृप्तो अभिप्रकाशितः
य एतद् विदुरमृतास्ते भवन्ति ॥ ९ ॥

अस्य his रूपम् form सन्दृशे to the sight न तिष्ठति is not. कश्चन any one एनम् Him चक्षुषा with the eyes न पश्यति cannot see. मनीषा by the intellect that controls the mind हृदा residing in the heart मनसा by the intuition (सः He) अभिक्लृप्तः is revealed. ये who एतत् Him विदुः know ते they अमृताः immortal भवन्ति become.

9. His form is not within the field of vision. None can see Him with the eyes. He is revealed by the intuition of the intellect which resides in the heart and controls the mind. Those who know Him become immortal.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

यदा when पञ्च five ज्ञानानि the senses of perception मनसा सह with the mind अवतिष्ठन्ते remain (still), बुद्धि: the intellect च also न विचेष्टति does not work, ताम् that परमाम् the supreme गतिम् state आहु: (they) say.

10. When the five senses of perception lie still with the mind (in the self), when even the intellect works not,—that is the supreme state, they say.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

ताम् that स्थिराम् firm इन्द्रियधारणाम् control of the senses योगम् Yoga इति मन्यन्ते is what they call. तदा Then (योगी Yogin) अप्रमत्त: free from the vagaries of mind भवति becomes; हि because योग: the Yoga प्रभवाप्ययौ that which can be acquired and lost.

11. That firm [1] control of the senses is known as Yoga. Then [2] the Yogin becomes free from all vagaries of mind; for [3] the Yoga can be acquired and lost.

[[1] *Firm control of the senses*—i.e., restraining the senses from functioning, and fixing the mind in the contemplation of Ātman.

[2] *Then the Yogin etc.*—While practising Yoga, the Yogin must not allow the mind to wander from object to object, but must make it steady in concentration on the self.

[3] *For Yoga can be lost*—i.e., by inefficient control of the mind, or want of its steadiness.]

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

(स आत्मा that Ātman) वाचा by speech न एव verily not, मनसा by mind न (एव) not even, चक्षुषा by eyes न (एव) not also प्राप्तुम् to attain (realize) शक्य: can be ; (आत्मा Ātman) अस्ति is इति thus ब्रुवत: from those who speak अन्यत्र besides तत् that कथम् how उपलभ्यते is comprehended.

12. (That Ātman) can never be reached by speech, nor by eyes, nor even by mind. How can it be realized otherwise than from those[1] who say that it exists?

[The S'ruti asserts that Ātman, being beyond all the senses and mind—our only instruments of knowledge—can be comprehended only through the instructions of a man of realization. One has to begin first by putting faith in the words of the Guru that there is such a thing as Ātman, and then follow his instructions. No amount of argumentation or ratiocination can infallibly determine the existence of

the transcendental Ātman. All arguments in favour of its existence can very well be met by equally strong ones of the opposite nature. Hence the Vedānta philosophers never tried to establish their doctrine purely on reason, but on S'abdapramāṇa, i.e., the S'ruti, and the verdict of the experienced seers. Vyāsa in his Vedāntasūtras dispensed with such pure metaphysical ratiocination by saying that dialectic alone cannot determine the ultimate truth. Hence the very first step to self-realization is faith in the words of the Guru who has actually realized Ātman.

[1] *Those who say that it exists*—i.e., the seers, those have themselves realized it.]

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ १३ ॥

उभयोः of the two तत्वभावेन as the reality अस्ति is (being) इति thus एव alone उपलब्धव्यः is to be realized. अस्ति is (being) इति thus उपलब्धस्य of him who has realized एव alone तत्वभावः the true nature प्रसीदति reveals.

13. Of[1] the two, the 'being' alone is to be realized as the reality. To[2] him alone reveals the true, who realizes the 'being'.

[[1] *Of the two*—i.e., of the two conceptions, being and non-being. S'aṅkarācārya takes it to refer to the two expressions of Ātman, its attributeless

absolute state and its manifestations through attributes. But it cannot be true, as there is no question about the Absolute and the manifestation in the context; the alternative is between 'being' and 'non-being'—'is' and 'is not' of Ātman.

[2] *To him reveals the true etc.*—To realize the real nature of Ātman the first thing needful is faith,—faith in the existence of Ātman as described in the scriptures. Being instructed by a Guru, this faith gradually leads to the intuitional perception of its existence, and eventually through proper meditation on the 'being-ness' of Ātman, there comes the revelation of its absolute nature. The difference between the two sorts of realization is that the former one is done through intuition (Sāttvic Buddhi) and as such, the aspect of Ātman realized is Saguṇa, but in the latter, Ātman realizes itself in its absolute nature.]

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

अस्य his हृदि in the heart श्रिता: dwelling सर्वे all ये कामा: the desires यदा when प्रमुच्यन्ते are destroyed, अथ then मर्त्य: the mortal अमृत: immortal भवति becomes, अत्र here (in this body) ब्रह्म Brahman समश्नुते attains.

14. When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५ ॥

इह here (in this body) हृदयस्य of the heart सर्वे all ग्रन्थय: knots यदा when प्रभिद्यन्ते are rent asunder, अथ then मर्त्य: the mortal अमृत: immortal भवति becomes. एतावत् up to this हि surely अनुशासनम् the injunction (instruction).

15. When here (in this body) all knots[1] of the heart are rent asunder, the mortal becomes immortal—so[2] far is the instruction (of all Vedānta).

[[1] *Knots of the heart*—Ignorance and its offsprings like egoism, pride, passion, etc.

[2] *So far is the instruction. etc.*—i.e., this is the consummation of all the Vedāntic teachings.]

शतं चैका च हृदयस्य नाड्य-
स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
संसारप्रतिपत्त्यर्था भवन्ति
नानाविधगतय: विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

हृदयस्य of the heart शतं च hundred एका च and one नाड्य: nerves (सन्ति are); तासाम् of them एका one मूर्द्धानम् अभि towards the crown of the head नि:सृता extended.

तया by that ऊर्ध्वम् upward आयन् having gone अमृतत्वम् immortality एति attains; अन्या: others विष्वक् different उत्क्रमणे for departing भवन्ति become.

16. Hundred and one are the nerves of the heart; of[1] them one has extended towards the crown of the head. Going upwards by it, man[2] attains immortality; but[3] others lead in departing differently.

[[1] *Of them one has etc.*—i.e., the Suṣumnā of the Yogins.

[2] *Man attains immortality*—Those who have not attained the Absolute Brahman, but yet have realized His aspect with attributes, go by the Suṣumnā path to the solar plane, and thence through several other planes to the plane of Brahmā where they reside till the end of the cycle of creation, at the completion of which they merge in Brahman together with Brahmā. This journey of the soul after death is called Kramamukti. But he who has realized the absolute aspect, goes nowhere; for him the whole world-process and creation is negated for ever while here still in the body. This is known as Kaivalyamukti or Jīvanmukti.

[3] *But others lead in departing differently*—i.e., when the soul departs with the help of the other nerves, it reincarnates in this world obtaining various bodies according to its Karma and desire.]

अङ्गुष्ठमात्र: पुरुषोऽन्तरात्मासदाजनानांहृदयेसन्निविष्टः।
पृथक् कुर्यात मूँज से उसके भीतर रहने वाली सींक की भाँति
तं स्वाच्छरीरात् प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

अङ्गुष्ठमात्र: of the size of a thumb पुरुष: the Puruṣa अन्तरात्मा the inner soul सदा always जनानाम् of beings हृदये in the heart सन्निविष्ट: dwelling; मुञ्जात् from the rush इषीकाम् the central stalk इव like स्वात् one's own शरीरात् from the body तम् him धैर्येण with perseverance प्रवृहेत् should separate; तम् him शुक्रम् pure अमृतम् immortal विद्यात् know.

17. The Puruṣa of the size of a thumb, the inner soul, dwells always in the heart of beings. One[1] should separate him from the body as the central stalk from the rush grass. Know him to be the pure, the immortal, yea, the pure, the immortal.

[[1] *One should separate, etc.*—i.e., one should extricate the element of absolute consciousness, the pure Cit in one, from the consciousness of the body, by assiduous discrimination (Vicāra) and meditation. The simile of stalk and grass is very apt.]

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम् ।

ब्रह्मप्राप्तो विरजोऽभूद् विमृत्यु-
रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

अथ then नचिकेत: Naciketas, मृत्युप्रोक्ताम् told by Death एताम् this विद्याम knowledge कृत्स्नम् whole योगविधिम् process of Yoga च and लब्ध्वा having got, विरज: free from all impurities विमृत्यु: free from death (i.e., desires, passions, etc.) (भूत्वा having become), ब्रह्मप्राप्त: knower of Brahman (अभूत् was). अन्य: any other य: who अपि एव also thus अध्यात्मम् the inner self एवं वित् knows thus (ब्रह्मप्राप्तो भवति attains Brahman).

18. Naciketas, having been so instructed by Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman; and so will attain any other too, who knows thus the inner self.

ओम् । सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

Om Peace! Peace!! Peace!!!